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THE

BOOK OF PSALMS,

As Read in the Daily Service.

WITH

SHORT HEADINGS AND EXPLANATORY NOTES,

BY THE

REV. ERNEST HAWKINS, B.D.

PREBENDARY OF ST. PAUL'S,
AND MINISTER OF CURZON CHAPEL.

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PREFACE.

THE Book of Psalms, in accordance with the appointed order of the Services of our Church, is read through every month, and is consequently more familiar to us than any other portion of Scripture.

Yet it must, I fear, be acknowledged by most of us, that we go on month after month reading these inspired songs of Zion in a listless, mechanical way, without distinguishing the character and subject of the several poems, and in contented ignorance of the meaning of many obscure passages.

To correct in some degree this careless and irreverent habit, and to enable the young and unlearned more especially to read the Psalms, "with the spirit and with the understanding also," is the design of this little Manual.

Disclaiming all intention of undertaking anything like a general Commentary, I have confined myself, more or less strictly, to the following two points; namely,

I. To prefix to each Psalm a short heading, showing its principal subject, or leading idea,

so as to prepare the reader's mind for what follows. This heading is substituted for the first words of the Vulgate Translation, which surely are retained to very little purpose in those editions of the Prayer Book which are intended for the use of schools and the poor.

II. To explain the more difficult and obscure verses.

Unless the limited nature of my design be kept in view, the Notes will probably be considered scanty and meagre; but I venture to think that no little evil has arisen from the opposite system of overlaying texts, sufficiently intelligible to serious and thoughtful minds, with diffuse and unnecessary comment. The result too often is that the Word of God is lost in the amplification of the commentator; and the reader, indolently resigning himself to the guidance of some favourite author, is tempted to neglect altogether that patient and devout meditation upon Holy Scripture, which forms part of the essential nourishment of the Christian life. I have therefore thought it best to confine myself for the most part to short explanatory notes, feeling that in proportion as the difficulties which obscure the text are removed, the devotional study and use of the Psalms will be promoted.

If, however, it still be objected that the spiritual and prophetical application of the

several Psalms has been too sparingly noticed, my answer is that this subject has been cotemporaneously taken up by the Author of "A Plain Commentary," which bids fair to supply whatever may be thought deficient in the well-known work of Bishop Horne. That excellent prelate and writer has not only furnished us with a comprehensive summary of the various subjects which are treated of in the Psalter, but has afforded us a clue to the meaning of the poetical and figurative language in which large portions of it are clothed. But, notwithstanding all that has been written, the Christian student of the Psalms will discover at every perusal fresh lessons of divine wisdom and practical holiness; and not only precepts and counsels of inestimable value for the guidance of life, but many of the fundamental doctrines of revealed religion; as, for example, the Unity of the Godhead, Original Sin, the necessity of Repentance, the Forgiveness of Sins, and the guidance and support of God's Holy Spirit. He will thus be led to the inevitable conclusion that He who inspired the Apostles of Christianity, spake also by the mouth of the Psalmists and Prophets of the earlier dispensation.

The reflecting reader of the Psalms will further be struck by their singular purity of thought and language. He will bear in mind that a large portion of them was written a

thousand years before the advent of Jesus Christ, that is to say, about the period when Homer was painting for all time the portraiture of the gods of Olympus, their lust, and ambition, and cruelty; and many centuries before the favourite minstrels of Greece and Rome began to throw the dazzling colours of poetry over the worst forms of pride, worldliness, and sensuality.

Yet, during all those centuries, while the most famous poets of classical antiquity were employing their genius to consecrate the false creeds and corrupt practices of heathenism, the Sacred Bards of Israel were celebrating in songs of surpassing beauty and sublimity the one living and true God—Creator and Governor of the world—whose eye is in every place, and whose hand is ever outstretched to uphold his true servants, and to punish the wrong-doer.

How are we to account for this striking difference of sentiment between Jewish and Classical writers? Solely by the fact that the Psalmists of Israel were enlightened by the knowledge of God's revealed will, and spake as they were moved by the Holy Ghost.

The Psalms, thoroughly imbued as they are with the spirit, national and religious, of God's ancient people, and clothed in language which at every turn reminds us of their peculiar laws, ceremonies, and worship, have yet been adopted

into the religious service of every Christian people. The principle obviously is this,—that as "All scripture is given by inspiration of God," so must it be profitable for the Church in all times; and the Christian Church is but a development of the Jewish. Indeed, our Lord and His Apostles have in numerous instances shown us how we are to understand and apply the Psalms in a spiritual sense, and have thereby justified us in carrying this application further. Thus, for example, Jerusalem, Mount Zion, the Ark, the Temple, the Sanctuary, are all expressions which may suitably represent the Church of Christ; David is a type of the Messiah; his enemies and persecutors are the bitter opponents of Christ and His kingdom; his victories are the triumphs of the Gospel. The sacrifices of the Law, besides their main purpose of foreshadowing the one great atonement, remind us of those sacrifices dearer to God,—a broken and a contrite heart, lust mortified, the body brought into subjection. The offerings and incense of the Temple are the alms and prayers of Christian worshippers.

With regard to the execution of the work little need be said. Affecting neither learning nor originality, I have availed myself of all the assistance, whether in the way of translation or comment, which came within my reach, and have only been withheld from citing my autho-

rities by the fear that a frequent reference to learned authors would give a pedantic air to a little unpretending manual, which aims only at being practical and useful.

I must, however, be permitted to offer my grateful acknowledgments to the learned author of the "Cleveland Psalter," as well as to my friend and colleague, the Rev. W. T. Bullock, for reading over the sheets in proof, and giving me the benefit of their judicious criticism.

In many instances it will be found that particular difficulties in the Prayer Book version, which is that of Cranmer (1539), are cleared up by reference to the authorized translation in the Bible, which was made more than seventy years later (1611); and in all cases where the words from the Bible translation have been quoted in the Notes they are marked with inverted commas [" "].

I have taken the liberty of removing the colon which occurs in the middle of every verse, because in comparatively few congregations are the Psalms chanted, and the colon, being constantly mistaken for a stop in reading, obscures the meaning of the verse. I venture very respectfully to suggest, that if it be thought desirable to retain any musical notation in the cheaper editions of the Psalter, it would prevent confusion were the colon to be replaced by a bar (|).

Having now, perhaps, sufficiently explained the object which I had in view in preparing this little volume, I may express a hope that it will not be measured by a standard which it has no pretensions to reach. Learning and knowledge are great or little by comparison; and if I have been enabled to use my small store for the benefit and edification of those who have still less, as, for instance, the children of our schools, and the uneducated members of our ordinary congregations, I shall be thankful to God for the privilege of employing my "one talent" in His service.

March 30, 1857.

SUBJECTS OF THE PSALMS.

PSALM

1 Contrast between the Righteous and the Ungodly.
2 Prophecy of Christ's Triumph over his Enemies.
3 Trust in God amid Troubles and Dangers.
4 Entire and joyful Confidence in God.
5 God the Righteous Judge.
6 Prayer, in Trouble and Affliction, accepted.
7 The Appeal of Innocence.
8 The Glory of God in the Works of Creation.
9 Thanksgiving for Victory, and Prayer for Help.
10 The Cry of the Poor against the Oppressor.
11 Trust in God in Times of Danger and Perplexity.
12 Appeal to God for Help against treacherous Men.
13 Prayer in Dejection of Spirits.
14 The Corruption and Wickedness of Unbelievers.
15 The Pattern of a true Member of the Church.
16 Trust in God, Contentment, and Hope.
17 The Prayer of the righteous Man.
18 A Song of Victory and Thanksgiving.
19 The Heavens, God's Teachers to all Nations.
20 The Prayer of the People for their King.
21 Prayer answered.—Thanksgiving for Victory.
22 Christ on the Cross.—Conversion of Gentiles.
23 The Good Shepherd.
24 Jehovah the King of Earth and Heaven.
25 Prayer for Protection, Guidance, and Pardon.
26 The Plea of conscious Integrity.
27 Trust in God in the midst of Dangers.

SUBJECTS OF THE PSALMS.

PSALM

28 Prayer and Thanksgiving for Deliverance.
29 The Power and Majesty of God.
30 Preservation from Danger or Sickness.
31 Prayer of Faith in the midst of Adversity.
32 The Blessedness of having our Sins forgiven.
33 A Call on God's People to praise Him.
34 Invitation to united Praise.—Lessons of Holy Living.
35 Appeal to God's Justice.
36 Character of the Ungodly.—The Goodness of God.
37 The different Ends of the Righteous and the Wicked.
38 Self-abasement and Confession of Sin.
39 The Shortness and Vanity of Human Life.
40 The Obedience and willing Sacrifice of Christ.
41 The Blessedness of the Merciful.—The false Friend.
42 Longing for the Sanctuary and Worship of God.
43 Prayer for Divine Guidance.
44 The Voice of the Church under Persecution.
45 The Marriage of Christ with his Spouse the Church.
46 God the Refuge of his People.
47 Song of Praise for all Nations.
48 Jerusalem an Emblem of the Christian Church.
49 The transitory Nature of worldly Prosperity.
50 God to be worshipped in Spirit and in Truth.
51 David's Confession and Repentance.
52 The Cruel and Treacherous Man requited at last.
53 Depravity and Final Punishment of Unbelievers.
54 Prayer for Deliverance in Trouble or Danger.
55 David's Complaint of the Treachery of his Friends.
56 Trust in God while surrounded by Enemies.
57 Prayer for Deliverance from Enemies.
58 Denunciation of Unjust Rulers and Judges.
59 For Deliverance from Ungodly Enemies.
60 David's Triumph over his Enemies.
61 Prayer of David for Restoration to his own City.
62 Trust in God and in none beside.
63 The longing Desire of a Soul for God and his Grace.
64 God's righteous Retribution.
65 Thanksgiving for the Fruitfulness of the Earth.

SUBJECTS OF THE PSALMS.

PSALM
66 Invitation to Praise God for his Mercies.
67 Prayer for the Spread of God's Truth.
68 The Removal of the Ark to Mount Sion.
69 The Complaint of the suffering Righteous Man.
70 God the Refuge of the Poor and Lowly.
71 God our Support in Life, and Refuge in old Age.
72 The Reign of Christ in Peace and Righteousness.
73 Impatience and Distrust corrected.
74 Appeal for God's Interposition.
75 God the only sure Stay of a Nation.
76 National Thanksgiving for Victory.
77 The Remembrance of former Mercies a Source of Comfort in Affliction.
78 The Wonders which God wrought for his People.
79 A People's Lamentation, and Cry for Help.
80 The Vine transplanted from Egypt.
81 Psalm for a Great Festival.—God's Expostulation with his People.
82 God's Admonition to unjust Judges.
83 Prayer against the Designs of the Confederate Nations.
84 The Exile's Longing for the House of God.
85 Temporal Deliverance and eternal Redemption.
86 The Prayer of God's Servant in Distress.
87 Zion the Mother and Birth-place of the Nations.
88 Lamentations of a sorrowful and afflicted Spirit.
89 God's covenanted Mercies.
90 God's Eternity:—Man's short and fleeting Existence.
91 God the Protector of his Servants in all Dangers.
92 The Blessedness of Thanksgiving.
93 The Majesty, Power, and Holiness of Jehovah.
94 God the All-seeing, All-avenging Judge.
95 An Invitation to bless and worship God.
96 All Nations and all Nature invited to join the Chorus of Praise and Thanksgiving to Jehovah.
97 Jehovah the sole God and Judge of all the Earth.
98 Christ's Coming and Kingdom foreshown.
99 The Majesty, Justice, and Mercy of Jehovah.

SUBJECTS OF THE PSALMS.

PSALM

100 Invitation to all People to join with Israel in the Praise of their Gracious God.
101 David's Principles as a Man and as a Ruler.
102 Private and Public Sorrow.
103 Praise for God's manifold Mercies.
104 Hymn of Praise to the Creator of all Things.
105 God's Dealings with Israel of old.
106 God's Mercies and Judgments in the Wilderness.
107 The Church's Song of Thanksgiving.
108 The Conqueror's Song of Triumph.
109 God's Judgments against his Enemies.
110 Christ exalted in Triumph over his Enemies.
111 The Faithfulness of Jehovah to his Covenant.
112 The Blessedness of the godly Man.
113 God's Power and Condescension.
114 Israel's miraculous Deliverance from Egypt.
115 The God of Israel and the Gods of the Heathen.
116 The individual Believer's Thanksgiving for Mercies.
117 A Call upon the Heathen to praise Jehovah.
118 A Song of National Thanksgiving.
119 The Excellency of God's Word.
120 Israel in the midst of his Enemies.
121 The returning Exile's first Sight of Jerusalem.
122 The Tribes of Israel on their Way to the Temple.
123 Humble Looking up to God.
124 God the Defence of his People.
125 Trust in God our best Security.
126 The Song of the Captives returned from Babylon.
127 God's Blessing indispensable to Success.
128 The Promise of Domestic Happiness.
129 Past Trials and past Deliverances.
130 God's Mercy our Hope and Comfort.
131 Meekness and Resignation.
132 Zeal for the House of God.
133 Brotherly Love and Harmony.
134 A Call to praise God in his Church.
135 A general Thanksgiving for National Mercies.
136 Acknowledgment of God's ever-enduring Mercy.

SUBJECTS OF THE PSALMS.

PSALM

137 The Exile's Remembrance of his Captivity.
138 Thanksgiving for God's Mercy and Faithfulness.
139 The Omnipresence and Omniscience of God.
140 Prayer for Deliverance from Slander and Violence.
141 Prayer that Persecution may not tempt us to sin.
142 The Cry of the Friendless and Forlorn.
143 Prayer of Faith in the midst of Troubles.
144 Prayer for Victory and for the Blessings of Peace.
145 God's Power and Loving-kindness.
146 Trust to be reposed not in Man but in God only.
147 The Restoration of Israel from Captivity.—God's bountiful Goodness to his People.
148 All Creation called to praise its great Creator.
149 The Israelites invited to sing Praises to Jehovah.
150 Universal Song of Praise.

The following CLASSIFICATION *may be convenient to those who have recourse to the Psalms as a Divine Manual of Meditation, Prayer, and Thanksgiving. It may also be of Service to the Clergy in Visiting the Sick.*

	PSALMS.
Self-examination	19, ver. 7—15. 94, 139.
Penitence and Confession	6, 32, 38, 51, 102, 130, 143.
Patience and Resignation	119, ver. 73. 131.
Comfort in Affliction	77.
The Shortness and Uncertainty of Life	39, 49, 90.
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Patient Waiting upon God	123.
PRAYERS:	
For Divine Guidance	5, 43, 119, ver. 41.
For Spiritual Union with God	42, 63.
For the Spread of God's Truth	67.
In Sorrow and Trouble	13, 69, 86, 88, 119, ver. 25, and ver. 105. 142.
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For the Fruits of the Earth	65.
God's care for the lowly	113, 138, 146.
The Church and Public Worship	48, 50, 61, 84, 87, 122, 132.
Lessons of Holiness	15, 22, ver. 1—6. 34, 112.

TABLE

OF

THE PRINCIPAL PASSAGES IN THE PSALMS WHICH ARE QUOTED IN THE NEW TESTAMENT.

Psalm.	*Verse.*	*Quoted in.*
II.	1, 2.	Acts iv. 25, 26.
II.	7.	Acts xiii. 33. Heb. i. 5.
II.	9.	Rev. ii. 27.
V.	10.	Rom. iii. 13.
VIII.	2.	Matt. xxi. 16.
VIII.	4, 5.	Heb. ii. 6, 8.
VIII.	6.	1 Cor. xv. 27.
X.	7.	Rom. iii. 14.
XIV.	2.	Rom. iii. 10.
XVI.	9—12.	Acts ii. 25—28.
XVI.	11.	Acts xiii. 35.
XVIII.	50.	Rom. xv. 9.
XIX.	4.	Rom. x. 18.
XXII.	1.	Matt. xxvii. 46.
XXII.	18.	Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 24. John xix. 24.
XXII.	22.	Heb. ii. 12.
XXIV.	1.	1 Cor. x. 26.
XXXI.	6.	Luke xxiii. 46.
XXXII.	1, 2.	Rom. iv. 7, 8.
XXXIV.	12—15.	1 Pet. iii. 10—12.
XXXV.	19.	John xv. 25.
XXXVI.	1.	Rom. iii. 18.
XL.	8—10.	Heb. x. 5—7.
XLI.	9.	John xiii. 18.
XLIV.	22.	Rom. viii. 36.
XLV.	7, 8.	Heb. i. 8, 9.
LI.	4.	Rom. iii. 4.
LIII.	4.	Rom. iii. 12.
LXVIII.	18.	Eph. iv. 8.
LXIX.	9.	John ii. 17. Rom. xv. 3.
LXIX.	22.	Matt. xxvii. 48. Mark xv. 36. Luke xxiii. 36. John xix. 29.
LXIX.	23, 24.	Rom. xi. 9, 10.
LXIX.	26.	Acts i. 20.
LXXVIII.	2.	Matt. xiii. 35.
LXXVIII.	25.	John vi. 31.
LXXXII.	6.	John x. 34.
LXXXIX.	21.	Acts. xiii. 22.
XCI.	11, 12.	Matt. iv. 6.
XCIV.	11.	1 Cor. iii. 20.
XCV.	8—11.	Heb. iii. 7—11. Heb. iv. 5—7.
XCVII.	7.	Heb. i. 6.
CII.	25—27.	Heb. i. 10—12.
CIV.	4.	Heb. i. 7.
CIX.	2.	John xv. 25.
CIX.	7.	Acts i. 20.
CX.	1.	Acts ii. 34, 35. 1 Cor. xv. 25. Heb. i. 13.
CX.	4.	Heb. v. 6.
CXII.	9.	2 Cor. ix. 9.
CXVI.	10.	2 Cor. iv. 13.
CXVII.	1.	Rom. xv. 11.
CXVIII.	6.	Heb. xiii. 6.
CXVIII.	22, 23.	Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17. Acts iv. 11.
CXVIII.	26.	Matt. xxi. 9. Mark xi. 9. John xii. 13.
CXXXII.	12.	Acts ii. 30.
CXXXII.	18.	Luke i. 69.
CXL.	3.	Rom. iii. 13.

The Book of Psalms.

Morning.] PSALM I. [*Day* 1.

CONTRAST BETWEEN THE RIGHTEOUS AND THE UNGODLY.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners; and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord, and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

4 His leaf also shall not wither, and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able

Ps. I.—This Psalm seems to have been placed first, as a suitable introduction or preface to the whole Psalter, when the books of Scripture were collected and arranged in their present order by Ezra, about the year before Christ 444.

2. *The law of the Lord,*] the Word of God, that is, the Holy Scriptures. See Josh. i. 8.

3. *Like a tree*] So Jer. xvii. 8.

His fruit] The masculine possessive pronoun *his* is here, and throughout the Authorized Version of the Holy Scriptures, used instead of the neuter possessive pronoun *its*.

to stand in the judgment; neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

PSALM II.

THE ESTABLISHMENT OF DAVID'S THRONE A PROPHECY OF CHRIST'S TRIUMPH OVER HIS ENEMIES.

Proper Psalm for Easter Day.

WHY do the heathen so furiously rage together, and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his Anointed.

3 "Let us break their bonds asunder, and cast away their cords from us."

4 He that dwelleth in heaven shall laugh them to scorn; the Lord shall have them in derision.

5 Then shall He speak unto them in his wrath, and vex them in his sore displeasure.

6 "Yet have I set my King upon my holy hill of Sion."

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7. *Knoweth*] Notes and approves. 2 Tim. ii. 19.

Ps. II.—This and the following Psalms up to the Forty-first inclusive, are commonly ascribed to David, and embrace a period of nearly 50 years, from B.C. 1063 to B.C. 1015.

1. *Why do the heathen*] These words are cited by St. Peter as prophetic of the confederacy of Herod and Pontius Pilate; of Jews and of Gentiles against Christ. See Acts iv. 25, 26.

2. *His Anointed.*] His Messiah, or Christ.

3. *Let us break their bonds asunder,*] Such is the language of the rebellious kings. See Jer. v. 5; Luke xix. 14.

6. *Yet have I set my King*] The Almighty announces His sovereign act. Acts v. 31.

7 I will preach the law, whereof the Lord hath said unto me, "Thou art my Son, this day have I begotten Thee.

8 Desire of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel."

10 Be wise now therefore, O ye kings; be learned, ye that are judges of the earth.

11 Serve the Lord in fear, and rejoice unto Him with reverence.

12 Kiss the Son, lest He be angry, and so ye perish from the right way if his wrath be kindled, yea, but a little. Blessed are all they that put their trust in Him.

PSALM III.

TRUST IN GOD AMID TROUBLES AND DANGERS.

LORD, how are they increased that trouble me; many are they that rise against me.

7. *I will preach the law,*] I will declare the decree: The Lord hath said unto me, "Thou art my Son," &c. The decree and promise are applicable, first, to David and his triumph over all his enemies round about; but, secondly, and in a more especial manner, to the universal dominion of Christ. Matt. iii. 17; xvii. 5; Acts xiii. 38.

9. *Thou shalt bruise,* &c.] See Rev. ii. 27.

10. *Learned,*] Instructed.

12. *Kiss the Son,*] Submit, and do homage, to the Son. John v. 23.

And so ye perish from the right way, &c.] Or it may be, And ye perish in your course, for his wrath will shortly kindle.

Ps. III. is in the Bible Version entitled "A Psalm of David when he fled from Absalom his son;" and was, perhaps, used as a morning hymn. Psalms IV. and V. were also probably composed on the same occasion.

2 Many one there be that say of my soul, "There is no help for him in his God."

3 But Thou, O Lord, art my defender; Thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice, and He heard me out of his holy hill.

5 I laid me down and slept, and rose up again, for the Lord sustained me.

6 I will not be afraid for ten thousands of the people that have set themselves against me round about.

7 Up, Lord, and help me, O my God, for Thou smitest all mine enemies upon the cheek-bone; Thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord, and thy blessing is upon thy people.

PSALM IV.

ENTIRE AND JOYFUL CONFIDENCE IN GOD.

HEAR me when I call, O God of my righteousness: Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye

3. *My worship,*] "My glory."

4. *He heard me out of his holy hill.*] Mount Zion, where the tabernacle was placed, the site of the future temple.

7. *Thou hast broken the teeth of the ungodly.*] As the teeth of wild animals are broken or dashed out, to destroy their power of mischief.

1. *O God of my righteousness:*] Avenger of my righteous cause.

blaspheme mine honour, and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to Himself the man that is godly; when I call upon the Lord, He will hear me.

4 Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, and put your trust in the Lord.

6 There be many that say, "Who will shew us any good?"

7 Lord, lift Thou up the light of thy countenance upon us.

8 Thou hast put gladness in my heart since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest; for it is Thou, Lord, only, that makest me dwell in safety.

PSALM V.

GOD THE RIGHTEOUS JUDGE.

PONDER my words, O Lord; consider my meditation.

2. *Blaspheme mine honour,*] Cast reproach upon my dignity and government.

Seek after leasing] Study and practise deceit.

3. *Know this also,*] But know this, that God Himself, and not man, has chosen me to be king.

5. *The sacrifice of righteousness,*] "Then shall they offer sacrifices of righteousness." Deut. xxxiii. 19.

6. *There be many that say,*] While many are ready to despair, David trusts in God for deliverance.

8. *Thou hast put gladness in my heart since the time that their corn,*] that is, Gladness greater than theirs when their corn and wine abound.

2 O hearken Thou unto the voice of my calling, my King, and my God, for unto Thee will I make my prayer.

3 My voice shalt Thou hear betimes, O Lord; early in the morning will I direct my prayer unto Thee, and will look up.

4 For Thou art the God that hast no pleasure in wickedness, neither shall any evil dwell with Thee.

5 Such as be foolish shall not stand in thy sight, for Thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing; the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way plain before my face.

9 For there is no faithfulness in his mouth, their inward parts are very wickedness.

10 Their throat is an open sepulchre, they flatter with their tongue.

11 Destroy Thou them, O God, let them

3. *Will look up.*] Will be on the watch, and wait in faith for the answer. Hab. ii. 1.

4. *Thou art the God that hast no pleasure in wickedness,*] The same thought is more fully expressed in Hab. i. 13.

5. *Foolish*] wicked.

Vanity.] iniquity.

6. *Them that speak leasing;*] Those who tell lies.

9. *In his mouth,*] In their mouth, the mouth of any one of them.

11. *Destroy Thou them,*] The Psalmist calls for, or perhaps only foretells, the Divine judgment, not on his own personal

perish through their own imaginations: cast them out in the multitude of their ungodliness, for they have rebelled against Thee.

12 And let all them that put their trust in Thee rejoice; they shall ever be giving of thanks, because Thou defendest them; they that love thy Name shall be joyful in Thee;

13 For thou, Lord, wilt give thy blessing unto the righteous, and with thy favourable kindness wilt Thou defend him as with a shield.

Evening.] PSALM VI. [*Day* 1.

PRAYER, IN TROUBLE AND AFFLICTION, ACCEPTED.

Proper Psalm for Ash-Wednesday.

O LORD, rebuke me not in thine indignation, neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled; but, Lord, how long wilt Thou punish me?

4 Turn Thee, O Lord, and deliver my soul; O save me for thy mercy's sake.

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enemies, but on those who oppose, and rebel against, the will of God.

Ps. VI.—This is the first of the *Penitential* Psalms. There are seven so called, the others being the 32d, 38th, 51st, 102d, 130th, 143d. They are all used in the services of Ash-Wednesday.

1.] A like petition is found in Jer. x. 24, whence it has been adopted as one of the sentences to be used at the beginning of Morning and Evening Prayer.

3. *How long wilt Thou punish me?*] In the Bible Version it is simply, "But Thou, O Lord, how long?"

5 For in death no man remembereth Thee; and who will give Thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble, and worn away because of all mine enemies.

8 Away from me, all ye that work vanity, for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition; the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed; they shall be turned back, and put to shame suddenly.

PSALM VII.

THE APPEAL OF INNOCENCE AGAINST FALSEHOOD AND MALICE.

O LORD my God, in Thee have I put my trust, save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and

5. *For in death no man remembereth Thee;*] The same thought is beautifully expanded in Hezekiah's prayer, Isaiah xxxviii. 18.

In the pit] In the grave.

6. *Every night wash I my bed*, &c.] Expressions used to denote extreme anguish of mind or body. See Job vii. 3.

7. *My beauty is gone for very trouble,*] "Mine eye is consumed because of grief."

10. *All mine enemies*] It must be remembered that the enemies of David were rebels against him whom God had chosen and anointed king of Israel.

Ps. VII.—Probably written by David when suffering under the calumnies of some bitter enemy or persecutor, as Saul or Shimei. 1 Sam. xxiv. to xxvi.; 2 Sam. xvi.

tear it in pieces, while there is none to help.

3 O Lord my God, if I have done any such thing, or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me, yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me, yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies; arise up for me in the judgment that Thou hast commanded.

7 And so shall the congregation of the people come about Thee; for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord, according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end, but guide Thou the just.

10 For the righteous God trieth the very hearts and reins.

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4. *Delivered*] Rather, perhaps, If I have spoiled or plundered. 1 Sam. xxiv. 11.

6. *Arise up for me in the judgment*] Arise to vindicate my cause, and pass a just sentence on my enemies.

7. *So shall the congregation come about Thee;*] An open display of the justice of God will bring multitudes to acknowledge and worship Him.

8. *According to my righteousness*, &c.] Inasmuch as I am innocent of the crimes laid to my charge.

11 My help cometh of God, who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient; and God is provoked every day.

13 If a man will not turn, He will whet his sword; He hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death; He ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief, he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit, and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head, and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness, and I will praise the Name of the Lord most High.

PSALM VIII.

THE GLORY OF GOD IN THE WORKS OF CREATION.

Proper Psalm for Ascension Day.

O LORD our Governor, how excellent is thy Name in all the world! Thou that hast set thy glory above the heavens!

16. *Graven*] Hollowed out.

17. *His travail*] The mischief which he was plotting.

Shall fall on his own pate.] Shall return upon himself.

Ps. VIII.—1. *How excellent is thy Name*] In other words, How glorious and excellent art THOU!—the name of the

2 Out of the mouth of very babes and sucklings hast Thou ordained strength, because of thine enemies, that Thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers, the moon and the stars, which Thou hast ordained.

4 What is man, that Thou art mindful of him, and the son of man, that Thou visitest him?

5 Thou madest him lower than the angels, to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands, and Thou hast put all things in subjection under his feet;

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the seas.

9 O Lord our Governor, how excellent is thy Name in all the world!

Lord being put in Scripture for the Lord Himself. See Ps. xx. 1; Prov. xviii. 10; Acts iv. 10.

2. *Hast Thou ordained strength,*] Thou hast asserted and vindicated thy power. See Matt. ii. 11, 25; xxi. 16. See also the Collect for the Innocents' Day.

Because of thine enemies,] With a view to confound those who oppose themselves. The simple adoration of children puts to silence the objections of unbelievers.

4—8.] *What is man,* &c.] This passage, in which God's gracious condescension and love to man are set forth, and the exaltation of human nature in the person of Jesus Christ foreshown, is quoted by St. Paul, Heb. ii. 6—9. See also Gen. i. 26—28; 1 Cor. xv. 24—27; Ephes. i. 22.

7. *The beasts of the field;*] that is, The wild beasts.

Morning.] PSALM IX. [*Day* 2.

THANKSGIVING FOR VICTORY, AND PRAYER FOR FUTURE HELP AND SAFETY.

I WILL give thanks unto Thee, O Lord, with my whole heart; I will speak of all thy marvellous works.

2 I will be glad and rejoice in Thee, yea, my songs will I make of thy Name, O Thou most Highest.

3 While mine enemies are driven back, they shall fall and perish at thy presence.

4 For Thou hast maintained my right and my cause, Thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly; Thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end, even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever, He hath also prepared his seat for judgment.

8 For He shall judge the world in righteousness, and minister true judgment unto the people.

3. *While mine enemies*] When my enemies.

4. *Thou hast maintained my right and my cause,*] more clearly, Thou hast maintained my righteous cause.

5. *The heathen,*] The hostile nations.

6. *Destructions are come,* &c.] Thy ravages and destructions are come to an end; thou art now even as the cities which thou hast overthrown; with them thy memory is perished.

9 The Lord also will be a defence for the oppressed, even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in Thee; for Thou, Lord, hast never failed them that seek Thee.

11 O praise the Lord which dwelleth in Sion; shew the people of his doings.

12 For, when He maketh inquisition for blood, He remembereth them, and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death;

14 That I may shew all thy praises within the ports of the daughter of Sion; I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made; in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment; the ungodly is trapped in the work of his own hands.

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9. *Even a refuge in due time of trouble.*] A present, seasonable help in time of trouble.

10. *They that know thy Name*] They that acknowledge thy power and mercy.

11. *Shew the people of his doings.*] Proclaim his deeds among the nations.

12. *When He maketh inquisition*] When He takes account of the blood which has been shed. See Gen. iv. 10.

12. *He remembereth them,*] The bloodshedders and oppressors, for vengeance; or the oppressed, in mercy and pity.

14. *The ports of the daughter of Sion;*] The gates of Jerusalem.

16. *The Lord is known to execute judgment;*] "The Lord is known by the judgment which He executeth."

17 The wicked shall be turned into hell, and all the people that forget God.

18 For the poor shall not alway be forgotten, the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand; let the heathen be judged in thy sight.

20 Put them in fear, O Lord, that the heathen may know themselves to be but men.

PSALM X.

THE CRY OF THE POOR AGAINST THE OPPRESSOR.

WHY standest Thou so far off, O Lord, and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire, and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God, neither is God in all his thoughts.

17. *The wicked shall be turned into hell,*] A solemn prediction and warning of death and destruction to all who forget God and serve Him not. The word Hell here means the region of outer darkness.

20. *To be but men.*] Utterly powerless of themselves, and unable to stand against God.

2. *Let them*] The ungodly.

3. *The ungodly hath made boast of his own heart's desire,*] Speaks with praise and complacency of his evil lusts.

5 His ways are alway grievous; thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, "Tush, I shall never be cast down, there shall no harm happen unto me."

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den, that he may ravish the poor.

10 He doth ravish the poor, when he getteth him into his net.

11 He falleth down, and humbleth himself, that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, "Tush, God hath forgotten, He hideth away his face, and He will never see it."

13 Arise, O Lord God, and lift up thine hand; forget not the poor.

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5. *His ways are alway grievous;*] The meaning seems rather to be, His ways are alway prosperous, he succeeds in all his undertakings. Ps. lxxiii. 4—7.

7. *Under his tongue*] In allusion to the poison of serpents, which is concealed under their teeth.

9. *Ravish*] Seize and prey upon.

11. *That the congregation of the poor*, &c.] That the poor and helpless may fall into his gripe or clutches. The Bible Version renders it, "may fall by his strong ones."

14 Wherefore should the wicked blaspheme God, while he doth say in his heart, "Tush, Thou God carest not for it."

15 Surely Thou hast seen it, for Thou beholdest ungodliness and wrong.

16 That Thou mayest take the matter into thine hand: the poor committeth himself unto Thee; for Thou art the helper of the friendless.

17 Break Thou the power of the ungodly and malicious; take away his ungodliness, and Thou shalt find none.

18 The Lord is King for ever and ever, and the heathen are perished out of the land.

19 Lord, Thou hast heard the desire of the poor; Thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right, that the man of the earth be no more exalted against them.

PSALM XI.

TRUST IN GOD IN TIMES OF DANGER AND PERPLEXITY.

IN the Lord put I my trust; how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and

17. *Take away his ungodliness.*] Track out his wickedness, till there be no more to discover.

18. *The heathen are perished*] Shall be removed and disappear—like the Canaanites—out of the land.

Ps. XI. seems to have been composed by David on some occasion of imminent danger, perhaps when forewarned by Jonathan of Saul's intention to kill him. See 1 Sam. xix. 2.

make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down; and what hath the righteous done?

4 The Lord is in his holy temple; the Lord's seat is in heaven.

5 His eyes consider the poor, and his eyelids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly He shall rain snares, fire and brimstone, storm and tempest; this shall be their portion to drink.

8 For the righteous Lord loveth righteousness; his countenance will behold the thing that is just.

Evening.] PSALM XII. [*Day* 2.

APPEAL TO GOD FOR HELP AGAINST TREACHEROUS MEN.

HELP me, Lord, for there is not one godly man left; for the faithful are minished from among the children of men.

2 They talk of vanity every one with his

3. *For the foundations*, &c.] David's friends urge him to fly by asking what the righteous man, the servant of God, can do when the foundation of all right and justice is overthrown? David replies, he must still hold fast his faith in God's over-ruling Providence, for assuredly *The Lord is in his holy temple, the Lord's seat is in heaven.*

6. *Alloweth*] "The Lord trieth the righteous."

XII.—1. *Minished*] Diminished, reduced in number.

2. *They talk of vanity*] They speak deceitfully.

neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips, and the tongue that speaketh proud things;

4 Which have said, "With our tongue will we prevail; we are they that ought to speak: who is lord over us?"

5 Now for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor,

6 "I will up," saith the Lord, "and will help every one from him that swelleth against him, and will set him at rest."

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord, Thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side; when they are exalted, the children of men are put to rebuke.

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3. *All deceitful lips*, &c.] The Lord will destroy liars, double-tongued flatterers, and proud boasters.

4. *We are they that ought to speak:*] "Our lips are our own," we will say what we please.

7. *Even as the silver, which from the earth is tried,*] "As silver tried in a furnace of earth."

8. *Thou shalt preserve him*] rather, Them, the poor.

9. *The ungodly walk on every side;*] that is, The ungodly abound on all sides; when they rise to power, those subject to them are oppressed. *Or*, The wicked stalk about openly, when the vilest of the sons of men are exalted.

PSALM XIII.

PRAYER IN DEJECTION OF SPIRITS.

HOW long wilt Thou forget me, O Lord? for ever? how long wilt Thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart? how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God; lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, "I have prevailed against him;" for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy, and my heart is joyful in thy salvation.

6 I will sing of the Lord, because He hath dealt so lovingly with me: yea, I will praise the name of the Lord Most Highest.

PSALM XIV.

THE CORRUPTION AND WICKEDNESS OF UNBELIEVERS.

THE fool hath said in his heart, "There is no God."

2 They are corrupt, and become abomi-

Ps. XIII.—Written by David probably when he was reduced to great straits by the persecution of Saul.

2. *How long shall I seek counsel*, &c.] How long shall I revolve plans of escape and safety in my mind?

3. *Lighten my eyes that I sleep not in death.*] Sustain and deliver me lest I perish, or sleep the sleep of death. See 1 Sam. xiv. 27.

Ps. XIV. will be found to be almost the same as the Fifty-third.

1. *The fool hath said in his heart,*] "Their foolish heart was darkened." Rom. i. 21.

nable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived; the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief, eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was; for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor; because he putteth his trust in the Lord.

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3. *The Lord looked down from heaven*] "And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth." See Gen. vi. 12.

5—8.] These verses are not in the Bible translation, but are quoted by St. Paul, Rom. iii. 13—18, from a translation (called the Septuagint) of the Old Testament into Greek, which was made 277 years before Christ.

10. *You,*] The enemies of God.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people, then shall Jacob rejoice, and Israel shall be glad.

Morning.] PSALM XV. [*Day* 3.

THE PATTERN OF A TRUE MEMBER OF THE CHURCH.

Proper Psalm for Ascension Day.

LORD, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.

11. *Who shall give salvation*] "Oh, that the salvation of Israel were come out of Zion." See Ps. liii. 7.

When the Lord turneth] When the Lord shall deliver his people from the bondage of their sins. "Though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us." See Occasional Prayers.

Ps. XV.—As the preceding Psalm describes the character of the unbeliever and ungodly, so this Psalm exhibits the pattern of the true servant of God.

4. *He that setteth not by himself,*] He that doth not *make much* of himself, nor "think of himself more highly than he ought to think." Rom. xii. 2; see also Matt. xiv. 11.

6 He that hath not given his money upon usury, nor taken reward against the innocent.
7 Whoso doeth these things shall never fall.

PSALM XVI.

TRUST IN GOD, CONTENTMENT, AND HOPE.

PRESERVE me, O God; for in Thee have I put my trust.
2 O my soul, thou hast said unto the Lord, "Thou art my God; my goods are nothing unto Thee."
3 All my delight is upon the saints, that are in the earth, and upon such as excel in virtue.
4 But they that run after another god shall have great trouble.
5 Their drink-offerings of blood will I not offer, neither make mention of their names within my lips.

6. *Hath not given his money upon usury,*] The practice condemned is not that of lending money on interest to a merchant to trade with, but that of extorting usurious interest from the necessities of a poor brother; and this was strictly forbidden by the law of Moses. See Exod. xxii. 25; Deut. xxiii. 19, 20; xxiv. 10—13.

6. *Nor taken reward*] that is, A bribe to bear false witness.

Ps. XVI.—David expresses his entire dependence upon Jehovah, his abhorrence of idolatry, his thankfulness for the lot assigned to him, and his belief of a future resurrection.

2. *My goods are nothing unto Thee.*] My good is not without, or independent of, Thee; nay, rather it is wholly in Thee who art my highest good. See Ps. lxxiii. 24.

5. *Their drink-offerings,* &c.] I will be no party to their offerings of blood; I will not even pronounce the names of their idol-gods.

6 The Lord Himself is the portion of mine inheritance, and of my cup; Thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me; for He is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced; my flesh also shall rest in hope.

11 For why? Thou shalt not leave my soul in hell; neither shalt Thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life: in thy presence is the fulness of joy; and at thy right hand there is pleasure for evermore.

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6. *Shalt maintain my lot.*] Sustain me in my rightful inheritance.

7. *The lot is fallen unto me*] A pleasant country and sphere have been measured out to me by line; but David had declared in the preceding verse, "The Lord Himself is my portion." See Lam. iii. 24.

8. *Warning;*] Counsel.

My reins also chasten me, &c.] My secret thoughts remind me of God's holiness and loving mercy.

9. *For He is*] Because He is.

10. *My glory*] that is, My soul, or it may be, My tongue.

11. *In hell;*] In the place of departed spirits. St. Peter, Acts ii. 31, declares that "David here spake of the resurrection of Christ." See also Acts xiii. 35.

12. *The path of life:*] God in his infinite mercy opened the way of life eternal by the resurrection and ascension of Christ.

PSALM XVII.

THE PRAYER OF THE RIGHTEOUS MAN.

HEAR the right, O Lord, consider my complaint; and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence, and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; Thou hast tried me, and shalt find no wickedness in me; for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips, I have kept me from the ways of the destroyer.

5 O hold Thou up my goings in thy paths, that my footsteps slip not.

6 I have called upon Thee, O God, for Thou shalt hear me; incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, Thou that art the Saviour of them which put their trust in Thee, from such as resist thy right hand.

XVII.—1. *Hear the right, O Lord,*] "We know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him He heareth." John ix. 31; see also James v. 17.

3. *Thou hast proved*] David does not fear to appeal to God's knowledge of the sincerity and uprightness of his heart.

4. *Because of men's works,*] As for the doings of men, I have, by obeying thy word, and following thy commandment, taken heed of and avoided the ways of the destroyer. See Ps. cxix. 11.

8 Keep me as the apple of an eye; hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat, and their mouth speaketh proud things.

11 They lie waiting in our way on every side, turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey, and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world; which have their portion in this life, whose bellies Thou fillest with thy hid treasure.

15 They have children at their desire, and leave the rest of their substance for their babes.

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9. *From the ungodly that trouble me:*] "From the wicked that oppress me, from my deadly enemies who compass me about."

10. *They are inclosed in their own fat,*] The pampered and bloated body denotes pride, sensuality, and moral deadness.

11. *Turning their eyes down to the ground;*] or, They fix their eyes, and are intent on casting me down.

13. *A sword of thine;*] The wicked are instruments of vengeance in the hand of God. "O Assyrian, the rod of mine anger." Isa. x. 5.

14. *From the men of thy hand,*] From the men of the world, who are instruments in thy hand.

Thy hid treasure.] Thy richest and most delicate dainties. Such men may seem to prosper for a time, but sooner or later God's justice is vindicated. See Ps. lxxiii. 12, and Luke xvi. 25.

15. *They have children at their desire,*] They have a numerous family, and leave

16 But as for me, I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it.

Evening.] PSALM XVIII. [*Day* 3.

A SONG OF VICTORY AND THANKSGIVING.

I WILL love Thee, O Lord, my strength; the Lord is my stony rock, and my defence, my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

3 The sorrows of death compassed me; and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me; the snares of death overtook me.

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their overflowing abundance to their children.

16. *But as for me,*] But for my part, instead of looking for happiness to anything which this world can afford, I will seek it in God's presence alone, where is fulness of joy.

When I awake up, &c.] I, when I awake from the sleep of death, shall have my full satisfaction in thy image, and in being made like unto Thee. See 1 John iii. 2.

Ps. XVIII.—"David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul." 2 Sam. xxii. 1. The chapter which follows is, with a few variations, the same as this Psalm. The date of it is about B.C. 1018.

1. *The horn of my salvation,*] A common figure derived from the horn of animals, which is their defence and protection.

3. *Overflowings of ungodliness*] "The floods of ungodly men."

4. *The pains of hell*] The fears and perils of destruction and the grave.

5 In my trouble I will call upon the Lord, and complain unto my God.

6 So shall He hear my voice out of his holy temple, and my complaint shall come before Him; it shall enter even into his ears.

7 The earth trembled and quaked; the very foundations also of the hills shook and were removed, because He was wroth.

8 There went a smoke out in his presence, and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down, and it was dark under his feet.

10 He rode upon the cherubims, and did fly; He came flying upon the wings of the wind.

11 He made darkness his secret place, his pavilion round about Him with dark water, and thick clouds to cover Him.

12 At the brightness of his presence his clouds removed; hailstones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder; hailstones and coals of fire.

14 He sent out his arrows, and scattered them; He cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord; at the blasting of the breath of thy displeasure.

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7. *The earth trembled*] Verses 7—19 contain a sublime description of the interposition of Jehovah in behalf of David. Compare Exod. xix. 16.

8. *Out in his presence,*] "Out of his nostrils."

16 He shall send down from on high to fetch me; and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me, for they are too mighty for me.

18 They prevented me in the day of my trouble, but the Lord was my upholder.

19 He brought me forth also into a place of liberty; He brought me forth, even because He had a favour unto me.

20 The Lord shall reward me after my righteous dealing; according to the cleanness of my hands shall He recompense me.

21 Because I have kept the ways of the Lord, and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws, and will not cast out his commandments from me.

23 I was also uncorrupt before Him, and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing, and according unto the cleanness of my hands in his eye-sight.

25 With the holy Thou shalt be holy, and with a perfect man Thou shalt be perfect;

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18. *They prevented*] Surprised or surrounded me.

20—24. *My righteous dealing;*] David is here, probably, referring to his conduct in the matters between himself and Saul; but even if he be understood to assert his own righteousness more generally, it must be remembered that he was the chosen champion of Jehovah against the heathen, and was constant to the worship of the one true God.

23. *Eschewed*] Renounced my own wickedness. David felt the inward temptation to sin, but withstood it. See 1 Kings xiv. 8, and xv. 5.

25. *With the holy*, &c.]

26 With the clean Thou shalt be clean, and with the froward Thou shalt learn frowardness.

27 For Thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle; the Lord my God shall make my darkness to be light.

29 For in Thee I shall discomfit an host of men, and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way; the word of the Lord also is tried in the fire; He is the defender of all them that put their trust in Him.

31 For who is God, but the Lord? or who hath any strength, except our God?

32 It is God that girdeth me with strength of war, and maketh my way perfect.

33 He maketh my feet like harts' feet, and setteth me up on high.

34 He teacheth mine hands to fight, and mine arms shall break even a bow of steel.

"With the merciful Thou wilt shew thyself merciful." God's dealings with men will be according to their actions and dispositions. Matt. vii. 2; Gal. vi. 8.

26. *With the froward*] To the wilful Thou provest thyself stern and severe. Lev. xxvi. 23, 24.

28. *Thou also shalt light my candle;*] Shalt restore me to joy and prosperity. Job xviii. 5, 6; Ps. xxvii. 1; cxii. 4. See 3d Collect at Evening Prayer, "Lighten our darkness, we beseech Thee, O Lord."

29. *Discomfit*] Defeat.

I shall leap over the wall.] I have scaled and passed as a conqueror over the walls of fenced cities.

33. *Maketh my feet like harts' feet,*] Endues me with the swiftness of a hart to pursue and overtake my enemies. Compare 1 Chron. xii. 8.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go, that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them; neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand, but fall under my feet.

39 Thou hast girded me with strength unto the battle; Thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me; and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them; yea, even unto the Lord shall they cry, but He shall not hear them.

42 I will beat them as small as the dust before the wind; I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people, and Thou shalt make me the head of the heathen.

35. *Thy loving correction shall make me great.*] See Deut. viii. 16.

36—45.] The victorious course of David seems in these verses to be prophetic of the spiritual victories of the Messiah.

36. *Room enough under me for to go,*] Thou hast opened before me a large unencumbered pathway.

37. *I will follow upon mine enemies,*] 1 Sam. xxx. 8.

43. *Head of the heathen.*] A title or description still more applicable to the Messiah than to David. See Isa. lx. 12.

44 A people whom I have not known, shall serve me.

45 As soon as they hear of me, they shall obey me; but the strange children shall dissemble with me.

46 The strange children shall fail, and be afraid out of their prisons.

47 The Lord liveth; and blessed be my strong helper, and praised be the God of my salvation.

48 Even the God that seeth that I be avenged, and subdueth the people unto me.

49 It is He that delivereth me from my cruel enemies, and setteth me up above mine adversaries: Thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto Thee, O Lord, among the Gentiles, and sing praises unto thy Name.

51 Great prosperity giveth He unto his King, and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

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45. *Shall dissemble with me.*] Shall feign submission through fear.

46. *Shall fail, and be afraid out of their prisons.*] "Fade away, and be afraid out of their close places."

49. *Thou shalt rid me from the wicked man.*] "Thou hast delivered me from the violent man" (Saul).

50. *For this cause will I give thanks*] This verse is quoted by St. Paul, Rom. xv. 9, as foreshowing that the Gentiles would one day glorify God for his mercy in Christ.

51. *Great prosperity*] Great deliverance.

His King,] David, divinely called to the crown.

His seed for evermore.] The King Messiah, whose kingdom is without end.

Morning.] PSALM XIX. [*Day* 4.

THE HEAVENS, GOD'S TEACHERS TO ALL NATIONS.

Proper Psalm for Christmas Day.

THE heavens declare the glory of God, and the firmament sheweth his handy-work.

2 One day telleth another, and one night certifieth another.

3 There is neither speech nor language, but their voices are heard among them.

4 Their sound is gone out into all lands, and their words into the ends of the world.

5 In them hath He set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul; the testimony of

XIX.—2. *One day telleth another,*] "Day unto day utter-eth speech, and night unto night sheweth knowledge." Compare Rom. i. 19, 20.

3. *There is neither speech*] No sound is heard; but, though silent, they bear a most intelligible and significant witness.

4. *Their sound is gone out*] God reveals Himself by the works of creation throughout the world. Rom. i. 20. St. Paul cites the words as applicable to the universal proclamation of the Gospel. See Rom. x. 18.

5. *As a giant*] rather, "As a strong man."

7, 8. *The law of the Lord*] The word of God is the spiritual sun, which enlightens the mind and rejoices the heart of mankind.

the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught; and in keeping of them there is great reward.

12 Who can tell how oft he offendeth; O cleanse Thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight,

15 O Lord! my strength, and my redeemer.

10. *The honey-comb.*] or, as in the margin of the Bible Version, "the dropping of honey-combs."

12. *My secret faults.*] Faults and offences which are hidden from the world; as evil thoughts and desires, pride, sloth, self-indulgence, covetousness, and the "negligences and ignorances" for which we beseech God's pardon in the Litany.

13. *Presumptuous*] Wilful and deliberate, sins.

The great offence.] "The great transgression." Rebellion against God, and open defiance of his law. Some understand it to mean simply, much iniquity. Verses 12 and 13 form a prayer which should be always in the heart, and often on the lips of the Christian.

PSALM XX.

THE PRAYER OF THE PEOPLE FOR THEIR KING ON THE EVE OF BATTLE.

THE Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and strengthen thee out of Sion;

3 Remember all thy offerings, and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire, and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven, even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses; but we will remember the Name of the Lord our God.

Ps. XX. is a beautiful example of the intercession of a people for their sovereign.

1. *Day of trouble;*] The time of distress and adversity.

3. *Remember all thy offerings,*] It was the custom of the Israelites, before entering upon a campaign or a battle, to offer sacrifices unto the Lord. 1 Sam. xiii. 8, 9.

5. *Thy salvation,*] The preservation and safety which we owe to Thee.

6. *The wholesome strength*] The saving strength.

7. *Some put their trust*] No lesson was more earnestly and repeatedly impressed upon the hearts of the Israelites than that of trusting for success and victory not on the might of their armies, but on the favour and protection of Jehovah, the God of battles. See Deut. xvii. 16; Isa. xxxi. 1.

8 They are brought down, and fallen; but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven, when we call upon Thee.

PSALM XXI.

PRAYER ANSWERED.—THANKSGIVING FOR VICTORY.

Proper Psalm for Ascension Day.

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire, and hast not denied him the request of his lips.

3 For Thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head.

4 He asked life of Thee, and Thou gavest him a long life, even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt Thou lay upon him.

Ps. XXI.—This Psalm is the voice of thanksgiving to God for answering the prayers of his people, as contained in Ps. XX. It has further reference to the reign of the Messiah.

3. *Thou shalt prevent*] that is, Go before him with blessings, granting before he asks.

4. *He asked life of Thee,*] Here we have the petition, as contained in the preceding Psalm, granted.

4. *Thou gavest him a long life,* &c.] Length of days to David, and the establishment of his throne in his posterity. See Ps. lxxxix. 4; Dan. vii. 14.

5. *His honour is great in thy salvation;*] It is his glory to have been saved and delivered by Thee; his especial glory that the salvation to be wrought for men will be in his seed.

6 For Thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord; and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth, and their seed from among the children of men.

11 For they intended mischief against thee, and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight; and the strings of thy bow shalt thou make ready against the face of them.

13 Be Thou exalted, Lord, in thine own strength; so will we sing, and praise thy power.

6. *Everlasting felicity,*] Verses 4—6 seem, by the largeness of their promises, to be prophetic of the Son of David, the Messiah. 2 Sam. vii. 16, 29.

7. *Shall not miscarry.*] "Shall not be moved."

9. *Like a fiery oven,* &c.] "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Malachi iv. 1; see also Deut. iv. 24.

10. *Their fruit*] Their offspring, or children.

Seed] Posterity.

Evening.] PSALM XXII. [*Day* 4.

CHRIST ON THE CROSS.—THE CONVERSION OF THE GENTILES.

Proper Psalm for Good Friday.

MY God, my God, look upon me; why hast Thou forsaken me, and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but Thou hearest not; and in the night-season also I take no rest.

3 And Thou continuest holy, O Thou worship of Israel.

4 Our fathers hoped in Thee; they trusted in Thee, and Thou didst deliver them.

5 They called upon Thee, and were holpen; they put their trust in Thee, and were not confounded.

6 But as for me, I am a worm, and no man; a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 "He trusted in God that He would

XXII.—1. *My God, my God*, &c.] Words used by our Lord on the cross. The reader is referred to St. Matthew xxvii. and St. John xix. for the fulfilment of the minute prophecies contained in verses 7, 8, 15—18.

3. *And Thou continuest holy*,] Holy and just, whether our prayers be granted or refused. See Matt. xxvi. 39.

deliver him: let Him deliver him, if He will have him."

9 But Thou art He that took me out of my mother's womb: Thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto Thee ever since I was born: Thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand, and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths, as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums; and Thou shalt bring me into the dust of death.

16 For many dogs are come about me, and the council of the wicked layeth siege against me.

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12. *Many oxen are come about me;*] "Many bulls have compassed me," that is, Enemies strong and fierce as bulls. Bashan was a rich pasture country, famous for its large cattle.

14. *Poured out*] Joshua vii. 5.

15. *Potsherd,*] An earthen vessel dried and baked in the furnace.

My tongue cleaveth to my gums;] Jesus said, "I thirst." John xix. 28.

16. *For many dogs*] Dogs in the East, not being domesticated, became wild and fierce. They were regarded by the Jews as unclean animals. Wicked and shameless men were called dogs. 2 Kings viii. 13; Phil. iii. 2.

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not Thou far from me, O Lord: Thou art my succour, haste Thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: Thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise Thee.

23 O praise the Lord, ye that fear Him: magnify Him, all ye of the seed of Jacob; and fear Him, all ye seed of Israel;

24 For He hath not despised nor abhorred the low estate of the poor; He hath not hid his face from him; but when he called unto Him, He heard him.

25 My praise is of Thee in the great congregation; my vows will I perform in the sight of them that fear Him.

26 The poor shall eat and be satisfied:

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17. *I may tell*] I can count, all my bones.

20. *My darling*] My life.

21. *The horns of the unicorns.*] The fury and violence of wicked and bloodthirsty men.

22. *I will declare thy Name*] Passing on from the sufferings and death of Christ, the Psalmist proceeds to foreshow their blessed consequences to all mankind.

26. *The poor shall eat and be satisfied:*] When, on any occasion of thanksgiving for mercies received, an Israelite offered sacrifice, it was his custom to call together his poor neighbours to join in the

they that seek after the Lord shall praise Him: your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord, and all the kindreds of the nations shall worship before Him.

28 For the kingdom is the Lord's, and He is the Governor among the people.

29 All such as be fat upon earth have eaten, and worshipped.

30 All they that go down into the dust shall kneel before Him; and no man hath quickened his own soul.

31 My seed shall serve Him; they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness unto a people that shall be born, whom the Lord hath made.

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feast. Deut. xvi. 11; Isa. xxv. 6. In the Bible, for *the poor*, we read "the meek," or poor in spirit, the objects of our Lord's especial blessing. See St. Matt. v. 5, 6; see also St. John vi. 35, 51.

Your heart shall live for ever.] On the strength of this spiritual meat. "If any man eat of this bread, he shall live for ever." St. John vi. 51.

27. *All the ends of the world*] The conversion of the Gentiles is here foretold.

29. *All such as be fat upon earth*] The rich, too, as well as the poor (v. 26), shall partake the spiritual feast, and worship Jehovah.

30. *All they that go down into the dust*] All who are bowed down to the earth with misery, and he who cannot keep his soul alive; or, perhaps, the dead raised to life, and quickened by *his* power, not their own, shall bow the knee to King Messiah.

31. *My seed shall serve Him;*] "A seed." Posterity shall serve Him; they, the converted Gentiles, shall be counted as a generation to the Lord.

32. *They shall come,*] Taking the Bible Version, the meaning seems to be this: The promised seed of true worshippers shall come, and shall declare to future generations of believers that God hath fulfilled his promises in Christ.

PSALM XXIII.

THE GOOD SHEPHERD.

THE Lord is my shepherd, therefore can I lack nothing.

2 He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

3 He shall convert my soul, and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me; Thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Ps. XXIII. is strikingly characteristic of its author David, who was himself a keeper of sheep, and knew by long habit and experience the watchfulness and tender care which a flock requires of its shepherd.

1. *The Lord is my shepherd,*] "I am the good shepherd." John x. 11.

3. *He shall convert*] Revive and refresh my soul. "He restoreth my soul."

4. *Thy rod and thy staff*] The rod or sceptre to rule, and the staff to support and guide.

5. *Thou shalt prepare a table*] "Thou preparest a table for me in the presence of my enemies." Thou showest me thy favour in supplying me with an abundance of all good things.

Thou hast anointed, &c.] It was a custom in the East to anoint the head of the guest, and to fill up his cup to the brim.

Morning.] PSALM XXIV. [*Day* 5.

JEHOVAH THE KING OF EARTH AND HEAVEN.

Proper Psalm for Ascension Day.

THE earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

2 For He hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart, and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek Him; even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is the King of glory? It is the Lord

Ps. XXIV. was probably written on the occasion of the removal of the ark from the house of Obed-Edom to the tabernacle on Mount Zion. B.C. 1042. 2 Sam. vi. 1. Its subject is the Procession of the Ark to Mount Zion, a type of Christ's ascension into heaven.

6. *This is the generation*] Such is the character of God's true worshippers.

7—10.] These verses were doubtless sung responsively, as the ark was brought to the door of the tabernacle, and borne triumphantly in.

strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is the King of glory? Even the Lord of hosts, He is the King of glory.

PSALM XXV.

PRAYER FOR PROTECTION, GUIDANCE, AND PARDON.

UNTO Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in Thee shall not be ashamed; but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord; and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for Thou art the God of my salvation; in Thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies, and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth; but according to thy mercy think Thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will He teach sinners in the way.

8 Them that are meek shall He guide in

XXV.—2. *Such as transgress without a cause*] Those who deal treacherously without provocation.

4. *All the day long.*] that is, Continually.

judgment; and such as are gentle, them shall He learn his way.

9 All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord, be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord? him shall He teach in the way that He shall choose.

12 His soul shall dwell at ease, and his seed shall inherit the land.

13 The secret of the Lord is among them that fear Him, and He will shew them his covenant.

14 Mine eyes are ever looking unto the Lord, for He shall pluck my feet out of the net.

15 Turn Thee unto me, and have mercy upon me; for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring Thou me out of my troubles.

17 Look upon my adversity and misery, and forgive me all my sin.

18 Consider mine enemies, how many they are; and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me; let me not be confounded, for I have put my trust in Thee.

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11. *Him shall He teach*] Him shall He guide into the chosen path.

13. *The secret of the Lord*, &c.] "If any man will do His will, he shall know of the doctrine whether it be of God." John vii. 17.

14. *The net.*] The snare which has been laid for me.

20 Let perfectness and righteous dealing wait upon me, for my hope hath been in Thee.

21 Deliver Israel, O God, out of all his troubles.

PSALM XXVI.

THE PLEA OF CONSCIOUS INTEGRITY.

BE Thou my judge, O Lord; for I have walked innocently; my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me; try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes; and I will walk in thy truth.

4 I have not dwelt with vain persons; neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked, and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord; and so will I go to thine altar;

7 That I may shew the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

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20. *Let perfectness and righteous dealing wait upon me,*] "Let integrity and uprightness preserve me; for I wait on Thee."

XXVI.—6. *I will wash my hands*] Mine shall be the real cleansing of the heart and spirit. Exod. xl. 32; Deut. xxi. 1—9.

7. *That I may shew the voice*] May make the voice of thanksgiving to be heard.

9 O shut not up my soul with the sinners, nor my life with the blood-thirsty;
10 In whose hands is wickedness, and their right hand is full of gifts.
11 But as for me, I will walk innocently. O deliver me, and be merciful unto me.
12 My foot standeth right: I will praise the Lord in the congregations.

Evening.] PSALM XXVII. [*Day* 5.

TRUST IN GOD IN THE MIDST OF DANGERS.

THE Lord is my light, and my salvation; whom then shall I fear? the Lord is the strength of my life; of whom then shall I be afraid?
2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh, they stumbled and fell.
3 Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in Him.
4 One thing have I desired of the Lord, which I will require; even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

9. *O shut not up my soul*, &c.] "Gather not my soul with the sinners." David prays that he may not be numbered or classed with sinners. See Gen. xviii. 23.

12. *My foot standeth right:*] I stand in a straight path on safe ground.

XXVII.—3. *Though an host of men*] Though a whole army should encamp against me.

4. *Which I will require;*] or, That thing I earnestly seek. St. Luke x. 42.

To behold the fair beauty of the Lord, &c.] To meditate on the divine grace and goodness

5 For in the time of trouble He shall hide me in his tabernacle; yea, in the secret place of his dwelling shall He hide me, and set me up upon a rock of stone.

6 And now shall He lift up mine head, above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness; I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto Thee; have mercy upon me, and hear me.

9 My heart hath talked of Thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not Thou thy face from me, nor cast thy servant away in displeasure.

11 Thou hast been my succour; leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, the Lord taketh me up.

13 Teach me thy way, O Lord; and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

of Jehovah in his holy sanctuary. See 2 Cor. iii. 18.

9. *My heart hath talked of Thee,*] "When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek." Ps. xxvii. 8.

15. *In the land of the living.*] Here, in this life. Jer. xi. 19.

16 O tarry thou the Lord's leisure; be strong, and He shall comfort thine heart; and put thou thy trust in the Lord.

PSALM XXVIII.

PRAYER AND THANKSGIVING FOR DELIVERANCE.

UNTO Thee will I cry, O Lord my strength; think no scorn of me; lest, if Thou make as though Thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto Thee; when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds, and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands; pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his

Ps. XXVIII.—David here, 1--6, records his anxious prayer while in danger and distress; and 7—10, his praises and thanksgivings for safety.

1. *Lest, if Thou make as though Thou hearest not,*] If Thou be silent, or refuse to answer me.

2.] 1 Kings viii. 30—49.

4. *Reward them according to their deeds,*] With a holy jealousy for the honour of Almighty God, David prays that He will vindicate it in the overthrow of the wicked.

hands; therefore shall He break them down, and not build them up.

7 Praised be the Lord; for He hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield: my heart hath trusted in Him, and I am helped; therefore my heart danceth for joy, and in my song will I praise Him.

9 The Lord is my strength, and He is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance; feed them, and set them up for ever.

PSALM XXIX.

THE POWER AND MAJESTY OF GOD.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord; ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name; worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters; it is the glorious God, that maketh the thunder.

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10. *Feed them, and set them up*] Be their Shepherd, and uphold them.

Ps. XXIX. would appear to have been written on occasion of some memorable thunderstorm, with the purpose of humbling even the mightiest amongst men, by the contemplation of the effects of Jehovah's irresistible power.

1. *O ye mighty,*] Ye sons of God, or angels. Ps. xcvi. 8. *Bring young rams unto the Lord;*] Rams to be offered in sacrifice on the altar of the Lord. This clause is not found in the Bible Version. Verses 1, 2, are almost the same as 1 Chron. xvi. 28, 29.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees; yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf; Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire: the voice of the Lord shaketh the wilderness; yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes; in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood; and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people; the Lord shall give his people the blessing of peace.

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4. *Mighty in operation;*] Powerful in its effects, as when the thunderstorm rends the cedars of Lebanon.

6. *To skip*] To bound. The forest trees in a thunderstorm swayed to and fro, and quivering seem to resemble the gambols of young animals.

Sirion,] Another name for Hermon, one of the summits of Mount Lebanon. Deut. iii. 8, 9.

7. *Divideth the flames of fire:*] Cleaves asunder with strokes of forked lightning.

The wilderness of Cades.] Or *Kadesh*, part of the wilderness through which the Israelites passed. Numb. xiii. 26.

8. *Maketh the hinds to bring forth young,*] The peals of thunder so terrify them, that they cast their young before the time.

Discovereth the thick bushes;] Strips and makes bare the trees of the forest.

Morning.] PSALM XXX. [*Day* 6.

PRESERVATION FROM DANGER OR SICKNESS.

I WILL magnify Thee, O Lord, for Thou hast set me up, and not made my foes to triumph over me.

2 O Lord my God, I cried unto Thee, and Thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell; Thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his; and give thanks unto Him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, "I shall never be removed; Thou, Lord, of thy goodness hast made my hill so strong."

7 Thou didst turn thy face from me, and I was troubled.

8 Then cried I unto Thee, O Lord, and gat me to my Lord right humbly.

Ps. XXX.—"A Psalm at the Dedication of the House of David." See 1 Chron. xxii. 1—5.

3. *Hast brought my soul out of hell;*] Hast rescued me from the jaws of death: hast brought me alive from among those who go down to the grave.

5. *In his pleasure*] Through his favour.

6. *And in my prosperity I said,*] Even good men are tempted by prosperity to rest satisfied with the comforts of this life, and require the trial of adversity to loosen their affections from things temporal.

9 What profit is there in my blood, when I go down to the pit?

10 Shall the dust give thanks unto Thee, or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me; Lord, be Thou my helper.

12 Thou hast turned my heaviness into joy; Thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto Thee for ever.

PSALM XXXI.

PRAYER OF FAITH IN THE MIDST OF ADVERSITY.

IN Thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

2 Bow down thine ear to me; make haste to deliver me.

3 And be Thou my strong rock, and house of defence, that Thou mayest save me.

4 For Thou art my strong rock, and my

9. *What profit is there in my blood*, &c.] What service can I render to Thee in the grave? Ps. vi. 5; Isa. xxxviii. 18.

13. *Therefore shall every good man*, &c.] "To the end that my glory [or my soul] may sing praise to Thee, and not be silent."

Ps. XXXI. records David's prayers and vows, in danger and distress; his grateful acknowledgment of the Divine mercy; and his call upon all men to trust in God's goodness and truth, of which he was himself a signal example.

1. *In thy righteousness.*] According to thy rule of truth and justice.

castle; be Thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me; for Thou art my strength.

6 Into thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.

7 I have hated them that hold of superstitious vanities; and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy; for Thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy, but hast set my feet in a large room.

10 Have mercy upon me, O Lord; for I am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness, and my years with mourning.

12 My strength faileth me because of mine iniquity, and my bones are consumed.

13 I became a reproof among all mine

6. *Into thy hands I commend my spirit;*] Words adopted by our Saviour on the cross, Luke xxiii. 46: and words to the like effect were used by St. Stephen as he fell asleep. Acts vii. 59.

7. *That hold of superstitious vanities;*] That look to, or trust in idols and false gods.

8. *Hast known my soul in adversities.*] Hast owned and comforted me when in trouble; or it may be, Thou knowest the trouble of my soul.

9. *Thou hast not shut me up,* &c.] Thou hast not given me over into the power of the enemy, but hast upheld me in liberty.

12. *Because of mine iniquity,*] David humbly acknowledges his bodily sickness to be a chastisement of his sins.

13. *I became a reproof,* &c.] An object of reproach. This

enemies, but especially among my neighbours; and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind; I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude, and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in Thee, O Lord; I have said, "Thou art my God."

17 My time is in thy hand; deliver me from the hand of mine enemies, and from them that persecute me.

18 Show thy servant the light of thy countenance, and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon Thee; let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee, even before the sons of men!

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and the two following verses apply more closely still to Christ the Son of David. See Isa. liii. 3; Matt. xxvii. 1.

14. *Like a broken vessel.*] Useless, and fit only to be cast away.

17. *My time is in thy hand;*] My times, *i.e.* of prosperity or adversity, of life or death, are in thy power.

22 Thou shalt hide them privily by thine own presence from the provoking of all men: Thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord; for He hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said, "I am cast out of the sight of thine eyes."

25 Nevertheless, Thou heardest the voice of my prayer, when I cried unto Thee.

26 O love the Lord, all ye his saints; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and He shall establish your heart, all ye that put your trust in the Lord.

Evening.] PSALM XXXII. [*Day 6.*

THE BLESSEDNESS OF HAVING OUR SINS FORGIVEN.

Proper Psalm for Ash-Wednesday.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

22. *Thou shalt hide them,* &c.] Thy favour and the 'light of thy countenance' shall be their shelter and refuge from the plots and devices of ungodly men. Compare Ps. xxvii. 5.

23. *Marvellous great kindness in a strong city.*] Making him safe as in a fortified city.

24. *And when I made haste,*] In the hurry of alarm.

Ps. XXXII. is the second of the Penitential Psalms.

1. *Blessed is he,* &c.] The first two verses are quoted by St. Paul, Rom. iv. 7, 8, as shewing the blessedness of those whom God of his free grace pardons, and accounts righteous.

3 For while I held my tongue, my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night; and my moisture is like the drought in summer.

5 I will acknowledge my sin unto Thee, and mine unrighteousness have I not hid.

6 I said, "I will confess my sins unto the Lord;" and so Thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found; but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go, and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which

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3. *For while I held my tongue,*] "So long as I held back from openly confessing my sins."

Through my daily complaining.] "Through my roaring (or groaning) all the day long."

4. *My moisture is like the drought in summer.*] "My moisture is turned into the drought of summer."

6. *So Thou forgavest,* &c.] For an example of God's forgiveness of sin, immediately on confession, see 2 Sam. xii. 13; see also 1 John i. 9.

7. *For this*] Because pardon follows repentance and confession, every devout man shall make his prayer unto Thee in the acceptable time.

In the great water-floods, &c.] "In the floods of great waters [in the storms of trouble and adversity] they shall not come nigh unto him."

9. *I will inform thee,*] David's lesson, drawn from his own experience.

have no understanding, whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

PSALM XXXIII.

A CALL ON GOD'S PEOPLE TO PRAISE HIM.

REJOICE in the Lord, O ye righteous; for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto Him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto Him with a good courage.

4 For the word of the Lord is true, and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the Word of the Lord were the hea-

10. *Whose mouths must be held with bit and bridle*, &c.] rather, Who are so wild that unless restrained and ruled with bridle and curb, they will not come nigh or obey their owners. St. James iii. 3.

Ps. XXXIII.—In this Psalm are celebrated the power and goodness of God, as displayed in Creation and Providence.

1. *The just*] The upright, the true servants of God.

3. *Lustily*] Heartily, with the whole soul.

6. *By the Word of the Lord*, &c.] John i. 3; Heb. xi. 3; 2 Pet. iii. 5.

vens made, and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap, and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of Him, all ye that dwell in the world.

9 For He spake, and it was done; He commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah, and blessed are the folk that He hath chosen to Him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling He considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them, and understandeth all their works.

15 There is no king that can be saved by the multitude of an host, neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man, neither shall he deliver any man by his great strength.

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6. *The breath of his mouth.*] His Spirit.

16. *A horse is counted but a vain thing*] Vain is reliance upon the horse for safety. See Prov. xxi. 31; Amos ii. 15.

17 Behold, the eye of the Lord is upon them that fear Him, and upon them that put their trust in his mercy;

18 To deliver their soul from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord; for He is our help, and our shield.

20 For our heart shall rejoice in Him, because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us, like as we do put our trust in Thee.

PSALM XXXIV.

INVITATION TO UNITED PRAISE.—LESSONS OF HOLY LIVING.

I WILL alway give thanks unto the Lord; his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord; the humble shall hear thereof and be glad.

3 O praise the Lord with me, and let us magnify his Name together.

4 I sought the Lord, and He heard me; yea, He delivered me out of all my fear.

5 They had an eye unto Him, and were lightened; and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

XXXIV.—2. *Shall hear thereof, and be glad.*] Shall hear of God's mercy to me, and be comforted.

5. *They had an eye unto Him,*] They, the humble in heart, looked unto God, and were gladdened or cheered.

7 The angel of the Lord tarrieth round about them that fear Him, and delivereth them.

8 O taste, and see, how gracious the Lord is; blessed is the man that trusteth in Him.

9 O fear the Lord, ye that are his saints; for they that fear Him lack nothing.

10 The lions do lack and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good days?

13 Keep thy tongue from evil, and thy lips that they speak no guile.

14 Eschew evil, and do good; seek peace, and ensue it.

15 The eyes of the Lord are over the righteous; and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of

7. *The angel of the Lord tarrieth*, &c.] "Encampeth round about them that fear Him." Gen. xxxii. 1, 2; Exod. xiv. 19; 2 Kings vi. 17; Zech. ix. 8; Heb. i. 14.

12. *Lusteth to live, and would fain see good days?*] Desires to live a long and happy life.

14. *Eschew evil*, &c.] "Depart from evil, and do good; seek peace, and pursue it." 1 Pet. iii. 11.

18. *The Lord is nigh*, &c.] "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with

a contrite heart, and will save such as be of an humble spirit.

19 Great are the troubles of the righteous, but the Lord delivereth him out of all.

20 He keepeth all his bones, so that not one of them is broken.

21 But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants; and all they that put their trust in Him shall not be destitute.

Morning.] PSALM XXXV. [*Day* 7.

APPEAL TO GOD'S JUSTICE AGAINST THE MALICE AND VIOLENCE OF ENEMIES.

PLEAD Thou my cause, O Lord, with them that strive with me; and fight Thou against them that fight against me.

him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15; see also lxvi. 2.

19. *Great are the troubles*] "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John xvi. 33.

20. *He keepeth all his bones,*] A proverbial expression to represent God's providential care of his people. Similar in effect is our Lord's assurance, Matt. x. 30, "The very hairs of your head are all numbered."

Ps. XXXV. may probably have been composed on the occasion of David's encounter with Saul in the cave of Engedi, when David refused to take the king's life. 1 Sam. xxiv. His reference of the matters between them to God,—"The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thy hand," v. 15,—bears a close resemblance to the first verse of this Psalm.

1. *Plead Thou my cause,* &c.] Contend, O Lord, with those that contend with me. Isaiah xlix. 25.

2 Lay hand upon the shield and buckler, and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me; say unto my soul, "I am thy salvation."

4 Let them be confounded, and put to shame, that seek after my soul; let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind, and the angel of the Lord scattering them.

6 Let their way be dark and slippery, and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause; yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself, that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord; it shall rejoice in his salvation.

10 All my bones shall say, "Lord, who is like unto Thee, who deliverest the poor from him that is too strong for him; yea, the poor,

2. *Lay hand upon the shield,* &c.] God is invoked in language such as might be addressed to an earthly champion.

3. *Them that persecute me;*] My pursuers.

Thy salvation.] Thy Protector and Saviour. "If God be for us, who can be against us?" Rom. viii. 31.

4. *Seek after my soul;*] Plot against my life.

6. *Persecute*] Pursue or chase them.

7. *Privily laid their net*] To entrap and catch wild beasts, pits were dug, and over them were thrown nets, which were then covered with branches and earth.

10. *All my bones shall say,*] All my members—my whole body.

and him that is in misery, from him that spoileth him?"

11 False witnesses did rise up; they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting; and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother; I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together; yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers, who gnashed upon me with their teeth.

17 Lord, how long wilt Thou look upon this? O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give Thee thanks in the great congregation; I will praise Thee among much people.

11—13. *False witnesses did rise up;*] Verses prophetically descriptive of our Lord before Pilate, the conduct of his accusers, and his pardoning prayer for his murderers. Matt. xxvi. 59.

15. *The very abjects*] The lowest of the people. Thus, too, the soldiers and the common rabble insulted and mocked our Lord upon the cross. Matt. xxvii. 27—31.

16. *With the flatterers were busy mockers,*] Base courtiers and table jesters, who paid for the feasts to which they were admitted, by their scurrilous wit. Refer to Ephes. v. 4.

17. *My darling*] My only, my treasured one, meaning my life. Ps. xxii. 22.

19 O let not them that are mine enemies triumph over me ungodly; neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace; but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said, "Fie on thee, fie on thee, we saw it with our eyes."

22 This Thou hast seen, O Lord: hold not thy tongue then; go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge Thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not triumph over me.

25 Let them not say in their hearts, "There, there, so would we have it:" neither let them say, "We have devoured him."

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

19. *Wink with their eyes*] Mock and make sport at my fall.

That hate me without a cause.] Our Lord, speaking of the persecutions which He suffered from his enemies, declares them to be the fulfilment of prophecy: "That the word might be fulfilled that is written in their Law, They hated me without a cause." John xv. 25.

25. *Let them not say*, &c.] Let not my enemies be able to say, "We have had our way; we have destroyed him."

26. *Let them be put to confusion*] This and other similar passages, if they are to be regarded as prayers and not prophecies, are in effect prayers that the malicious enemies of God's law and the persecutors of his servants may be foiled and put to shame.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, "Blessed be the Lord, who hath pleasure in the prosperity of his servant."

28 And as for my tongue, it shall be talking of thy righteousness and of thy praise all the day long.

PSALM XXXVI.

THE CHARACTER OF THE UNGODLY.—THE GOODNESS OF GOD.

MY heart sheweth me the wickedness of the ungodly, that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight, until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way; neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens; and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong

XXXVI.—1. *My heart sheweth*] The wickedness of the ungodly makes me see clearly that there is no fear of God before his eyes.

2. *For he flattereth*] That is, deludes himself with the hope that God will not find out his sin.

4. *Imagineth*] Deviseth, plotteth.

In no good way;] "In a way that is not good."

5. *Thy mercy, O Lord,*] Notwithstanding the evil devices and corrupt practices of the wicked, a merciful and all-powerful God rules over all.

mountains; thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God! and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house; and Thou shalt give them drink of thy pleasures, as out of the river.

9 For with Thee is the well of life; and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know Thee, and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work

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7. *Thou, Lord, shalt save*] "Thou preservest man and beast." God sustains in life and provides for all his creatures. Ps. civ. 14.

8. *The plenteousness of thy house;*] Meaning first, perhaps, the abundance of good things provided for the household of God; and secondly, the rich blessings of his Sanctuary or Church.

Drink of thy pleasures,] "Thou shalt make them drink of the river of thy pleasures." See Ps. xlvi. 4. Bible Version, "There is a river, the streams whereof shall make glad the city of God." See also Zech. xiv. 8, and Rev. xxii. 1.

9. *The well of life;*] "The fountain of life." "The water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14.

In thy light, &c.] "That was the true Light, which lighteth every man that cometh into the world." John i. 9. God, like the sun, can only be seen by the light which proceeds from Himself.

11. *The foot of pride*, &c.] Let neither the *foot* of the proud nor the *hand* of the ungodly prevail against me.

12. *There are they fallen,*] While the ungodly are puffed up by their prosperity, the

wickedness: they are cast down, and shall not be able to stand.

Evening.] PSALM XXXVII. [*Day* 7.

THE DIFFERENT ENDS OF THE RIGHTEOUS AND THE WICKED.

FRET not thyself because of the ungodly; neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass, and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good; dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord, and He shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass.

6 He shall make thy righteousness as clear as the light; and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide

world applauds them; but the Psalmist from the watch-tower of faith descries from afar their destruction, and speaks of it with as much confidence as if it were close at hand.

XXXVII.—3. *Dwell in the land, and verily thou shalt be fed.*] The meaning rather is, So shalt thou dwell in the land, and feed securely. Possession of the land in peace and security is the reward promised to faith and well-doing.

5. *Shall bring it to pass.*] Will act for thee, and bring thy designs to a successful issue.

7. *Hold thee still in the Lord.*] "Rest in the Lord, and wait patiently for Him. Fret not thyself because of him who prospereth in his way—because of him who bringeth wicked devices to pass."

patiently upon Him; but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure; fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out; and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone; thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth; and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just; and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn, for He hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow; to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart, and their bow shall be broken.

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8. *Fret not thyself, else*, &c.] Be not provoked to anger, lest thou be tempted to sin.

11. *The meek-spirited*] "Blessed are the meek: for they shall inherit the earth." Matt. v. 5.

12. *Seeketh counsel*] Plotteth.

13. *His day*] The day of retribution. Job xviii. 20.

14. *Conversation.*] Conduct, way of life. As in 1 Pet. i. 15: "Be ye holy in all manner of *conversation*;" and 2 Pet. iii. 11.

15. *Their sword*, &c.] The weapons which they prepared against others, shall be turned against themselves.

16 A small thing that the righteous hath is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken, and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly; and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs; yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again; but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land; and they that are cursed of Him shall be rooted out.

23 The Lord ordereth a good man's going; and maketh his way acceptable to Himself.

24 Though he fall he shall not be cast away; for the Lord upholdeth him with his hand.

25 I have been young, and now am old;

16. *A small thing*] The little. "Better is little with the fear of the Lord than great treasure and trouble therewith." Prov. xv. 16.

17. *The arms*] The strength and power. Ezek. xxx. 21.

20. *As the fat of lambs;*] As the fat is rapidly consumed in the fire of the sacrifice.

23. *Ordereth a good man's going;*] That is, guideth the steps of a good man.

and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth; and his seed is blessed.

27 Flee from evil, and do the thing that is good; and dwell for evermore.

28 For the Lord loveth the thing that is right; He forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land, and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom; and his tongue will be talking of judgement.

32 The law of his God is in his heart; and his goings shall not slide.

33 The ungodly seeth the righteous; and seeketh occasion to slay him.

34 The Lord will not leave him in his hand, nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and He shall promote thee, that thou shalt possess the land; when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

27. *Dwell for evermore.*] So shalt thou dwell in the land for ever. See verses 3 and 30.

32. *His goings shall not slide.*] His footsteps slip not.

34. *In his hand,* &c.] In the power of his enemy; nor condemn him when he is judged by his enemy.

37 I went by, and lo, he was gone; I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together; and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord; who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them; He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

Morning.] PSALM XXXVIII. [*Day* 8.

SELF-ABASEMENT AND CONFESSION OF SIN.

Proper Psalm for Ash-Wednesday.

PUT me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my

38. *Keep innocency*, &c.] "Mark the perfect man, and behold the upright; for the end of that man is peace."

Ps. XXXVIII.—The third Penitential Psalm.

4. *For my wickednesses are gone over my head;*] Like

head; and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt, through my foolishness.

6 I am brought into so great trouble and misery, that I go mourning all the day long.

7 For my loins are filled with a sore disease, and there is no whole part in my body.

8 I am feeble, and sore smitten; I have roared for the very disquietness of my heart.

9 Lord, Thou knowest all my desire, and my groaning is not hid from Thee.

10 My heart panteth, my strength hath failed me; and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble, and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me; and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; and as one that is dumb, who doth not open his mouth.

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billows of the sea flowing over a man. Ps. cxxiv. 4.

5. *My foolishness.*] My vicious and sinful conduct. Refer to Ps. xxxi. 12, and the note on it.

11. *Stand looking upon*] "Stand aloof from."

12. *Talked of wickedness,* &c.] Talked mischief and meditated deceit.

13. *As for me,* &c.] Compare verses 13—15, with St. Peter's description of our Saviour's patient suffering. 1 Pet. ii. 22, 23; see also 1 Sam. x. 27; Matt. xxvi. 62; John xix. 9.

14 I became even as a man that heareth not, and in whose mouth are no reproofs.

15 For in Thee, O Lord, have I put my trust; Thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me; for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague; and my heaviness is ever in my sight.

18 For I will confess my wickedness, and be sorry for my sin.

19 But mine enemies live, and are mighty; and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me, because I follow the thing that good is.

21 Forsake me not, O Lord my God; be not Thou far from me.

22 Haste Thee to help me, O Lord God of my salvation.

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16. *I have required*, &c.] I have prayed, saying, Let not mine enemies rejoice over me.

17. *And I, truly, am set in the plague*, &c.] "I am ready to halt," or fall; and my sorrow, or pain, is continually present with me.

19. *But mine enemies live, and are mighty;*] While the psalmist is helpless and in a manner dead, his enemies are living and powerful.

20. *They also that reward*, &c.] "They also that render evil for good are my adversaries."

PSALM XXXIX.

THE SHORTNESS AND VANITY OF HUMAN LIFE.

Psalm used in the Burial Service.

I SAID, "I will take heed to my ways, that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle, while the ungodly is in my sight."

3 I held my tongue, and spake nothing; I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled; and at the last I spake with my tongue:

5 "Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live.

6 Behold, Thou hast made my days as it were a span long; and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope? truly my hope is even in Thee.

Ps. XXXIX.—David, labouring, it would seem, under some trouble or sickness, resolves that no word of complaint shall escape his lips in the presence of the ungodly; but at last, stirred by the spirit within him, he breaks out into mournful reflections on the shortness of life and the vanity of all earthly things. He concludes with a prayer to God, his only hope, for restoration to health, and for a longer continuance upon earth.

6. *As it were a span long;*] "As an hand-breadth."

8. *And now, Lord, what is my hope?*] "And now, Lord, what wait I for?"

9 Deliver me from all mine offences, and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth, for it was thy doing.

11 Take thy plague away from me; I am even consumed by the means of thy heavy hand.

12 When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment; every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears.

14 For I am a stranger with Thee, and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength, before I go hence, and be no more seen."

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9. *A rebuke unto the foolish.*] An object of reproach to the worldly and wicked.

10. *I became dumb,*] I resigned myself, and uttered no complaint, (but only a prayer, vv. 9, 11;) because it is Thou, Lord, who hast chastened me.

It was thy doing.] My trial was of God's sending, and according to his will.

12. *A moth fretting a garment;*] Sickness and disease waste and disfigure the strength and beauty of man, as the moth eats into and destroys the rich garments laid up in store by the rich in Eastern countries.

13. *Hold not thy peace*] Remain not silent, but hear my prayer in affliction, and help me.

14. *A stranger with Thee, and a sojourner,*] "They confessed that they were strangers and pilgrims upon the earth." Heb. xi. 13. Refer to Gen. xlvii. 9.

PSALM XL.

THE OBEDIENCE AND WILLING SACRIFICE OF CHRIST.

Proper Psalm for Good Friday.

I WAITED patiently for the Lord, and He inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings.

3 And He hath put a new song in my mouth, even a thanksgiving unto our God.

4 Many shall see it, and fear, and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which Thou hast done, like as be also thy thoughts which are to us-ward; and yet there is no man that ordereth them unto Thee.

7 If I should declare them, and speak of

Ps. XL.—St. Paul, in his Epistle to the Hebrews, x. 5–7, quotes verses 8—10 of this Psalm as spoken by David in the person of Christ; and for this reason it has been selected by our Church as a proper Psalm for the day of our Lord's crucifixion.

2. *Ordered my goings.*] "Established my steps;" enabled me to walk firmly and securely.

4. *Shall see it, and fear,*] Shall become acquainted with God's merciful dealings with me, and feel a reverential fear.

5. *Such as go about with lies.*] "Such as turn aside to lies."

6. *Thy thoughts which are to us-ward;*] Thy thoughts towards us; that is, Thy counsels for the good of man.

them, they should be more than I am able to express.

8 Sacrifice, and meat-offering, Thou wouldest not; but mine ears hast Thou opened.

9 Burnt-offerings, and sacrifice for sin, hast Thou not required; then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will; O my God, I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation; lo, I will not refrain my lips, O Lord, and that Thou knowest.

12 I have not hid thy righteousness within my heart; my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not Thou thy mercy from me, O Lord; let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

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8. *Sacrifice, and meat-offering, Thou wouldest not;*] "I desired mercy, and not sacrifice." Hosea vi. 6. See also 1 Sam. xv. 22; and compare Heb. x. 4.

But mine ears hast Thou opened.] Thou hast given me the disposition to hear; a readiness to obey. 1 Sam. xv. 22; Jer. vii. 22.

10. *In the volume of the book*] In the Holy Scriptures, which were kept together in a roll, or volume.

15. *My sins have taken such hold*] The Messiah calls those sins his own, of which He bore the punishment. "The Lord hath laid on Him the iniquity of us all." Isa. liii. 6.

16 O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it; let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame; that say unto me, "Fie upon thee, fie upon thee."

19 Let all those that seek Thee be joyful and glad in Thee; and let such as love thy salvation say alway, "The Lord be praised."

20 As for me, I am poor and needy; but the Lord careth for me.

21 Thou art my helper and redeemer; make no long tarrying, O my God.

Evening.] PSALM XLI. [*Day* 8.

THE BLESSEDNESS OF THE MERCIFUL.—THE FALSE FRIEND.

BLESSED is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth;

17, 18. *Let them be ashamed,* &c.] A prayer that God will defeat and confound the counsels of his enemies; or perhaps a prophecy of the shame and misery which would befal the Jews, for their rejection of the Messiah.

Ps. XLI. After pronouncing a blessing on the merciful, David complains of the malicious calumnies of his foes, and of the treachery of one ungrateful friend. The Psalm may have been suggested by the rebellion of Absalom.

1. *Blessed is he,* &c.] "Blessed are the merciful: for they shall obtain mercy." Matt. v. 7.

and deliver not Thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed; make Thou all his bed in his sickness.

4 I said, "Lord, be merciful unto me; heal my soul, for I have sinned against Thee."

5 Mine enemies speak evil of me. "When shall he die, and his name perish?"

6 And if he come to see me, he speaketh vanity, and his heart conceiveth falsehood within himself; and when he cometh forth he telleth it.

7 All mine enemies whisper together against me; even against me do they imagine this evil.

8 "Let the sentence of guiltiness proceed against him; and now that he lieth, let him rise up no more."

9 Yea, even mine own familiar friend, whom I trusted; who did also eat of my bread, hath laid great wait for me.

10 But be Thou merciful unto me, O Lord; raise Thou me up again, and I shall reward them.

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6. *And if he come to see me,*] If any one of my enemies visit me, he uses deceitful words; he stores up matter for calumnious reports; and when he goes forth again into the world, he spreads them abroad.

8. *Let the sentence of guiltiness*] David's enemies invoke upon him the sentence of condemnation. They speak against him as smitten for his sins, and pray that he may never rise up from his bed of sickness.

9. *My own familiar friend.*] It is probable that the crafty and perfidious Ahithophel, 2 Sam. xv. 12, 31, is here glanced at, but the words are a direct prophecy of the treachery of Judas. See John xiii. 18.

11 By this I know Thou favourest me, that mine enemy doth not triumph against me.

12 And when I am in my health, Thou upholdest me, and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel; world without end. Amen.

PSALM XLII.

ARDENT LONGING FOR THE SANCTUARY AND WORSHIP OF GOD.

LIKE as the hart desireth the water-brooks, so longeth my soul after Thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night; while they daily say unto me, "Where is now thy God?"

4 Now, when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;

12. *Before thy face*] In the light of thy countenance. See Ps. xxi. 6.

13. *Blessed be the Lord God*, &c.] This doxology terminates the first of the five books into which the Psalms were divided by the Jews.

Ps. XLII.—This and the following Psalm, which by some are supposed to be properly but one, depict the feelings of a pious Israelite deprived of the privilege of the temple-worship. They suit the circumstances of David, when compelled to flee to the country beyond Jordan. 2 Sam. xv. 14.

1. *Desireth*] "Panteth after."

2. *When shall I come to appear*] When shall I be permitted to enter again into the temple, where God is more immediately present?

5 In the voice of praise and thanksgiving, among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

7 Put thy trust in God, for I will yet give Him thanks for the help of his countenance.

8 My God, my soul is vexed within me; therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms have gone over me.

10 The Lord hath granted his loving-kindness in the day-time; and in the night-season did I sing of Him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, "Why hast Thou forgotten me? why go I thus heavily, while the enemy oppresseth me?"

12 My bones are smitten asunder as with a sword, while mine enemies that trouble me cast me in the teeth;

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5. *In the voice of praise*] "With the voice of joy and praise, with a multitude that kept holy-day."

8. *Concerning the land of Jordan,*] Therefore do I call Thee to remembrance from the land of Jordan and Hermon: from the hill of Mitzar, (or little hill,) that is, from the mountain country, east of Jordan, to which David had fled.

9. *One deep calleth another,*] "Deep calleth unto deep, at the noise of thy water-spouts."—Waves in succession arise as if one summoned the other: so the floods of calamity and affliction, troubles upon troubles, burst upon and over my head.

12. *Cast me in the teeth;*] Taunt and revile me.

13 Namely, while they say daily unto me, "Where is now thy God?"

14 Why art thou so vexed, O my soul? and why art thou so disquieted within me?

15 O put thy trust in God, for I will yet thank Him, which is the help of my countenance, and my God.

PSALM XLIII.

PRAYER FOR DIVINE GUIDANCE.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For Thou art the God of my strength: why hast Thou put me from Thee? and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me; and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto Thee, O God, my God.

5 Why art thou so heavy, O my soul? and why art thou so disquieted within me?

6 O put thy trust in God, for I will yet give Him thanks, which is the help of my countenance, and my God.

XLIII.—1. *Give sentence with me,*] Pronounce judgment in my favour.

3. *Send out thy light and thy truth,*] Spread abroad the rays of spiritual light and knowledge, and make manifest the truth of thy promises.

Morning.] PSALM XLIV. [*Day* 9.

THE VOICE OF THE CHURCH UNDER PERSECUTION.

WE have heard with our ears, O God, our fathers have told us, what Thou hast done in their time of old;

2 How Thou hast driven out the heathen with thy hand, and planted them in: how Thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword; neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance, because Thou hadst a favour unto them.

5 Thou art my King, O God; send help unto Jacob.

6 Through Thee will we overthrow our enemies, and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow; it is not my sword that shall help me;

8 But it is Thou that savest us from our

Ps. XLIV.—The Psalmist gratefully acknowledges God's wonderful mercies vouchsafed to his people in the old time, bemoans their present fallen condition, asserts their faithfulness, and appeals to God for deliverance.

1. *We have heard*, &c.] This verse, somewhat amplified, is adopted as a ground of confidence and plea for deliverance in our Litany. "O God, we have heard with our ears," &c.

2. *How Thou hast driven out*] For the history of the conquest of Canaan, see the Book of Joshua, especially x. 9, 10, and xxiv. 12.

5. *Unto Jacob.*] that is, Unto the people of Israel.

enemies, and puttest them to confusion that hate us.

9 We make our boast of God all day long; and will praise thy Name for ever.

10 But now Thou art far off, and puttest us to confusion, and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies; so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep, and hast scattered us among the heathen.

13 Thou sellest thy people for nought, and takest no money for them.

14 Thou makest us to be rebuked of our neighbours; to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen; and that the people shake their heads at us.

16 My confusion is daily before me, and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer; for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget Thee, nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back, neither our steps gone out of thy way;

11. *Spoil our goods.*] Seize our property as their spoil or plunder.

13. *Thou sellest thy people for nought*, &c.] meaning, Thou treatest them as a thing of no value, and for which no price would be given.

18. *Behave ourselves frowardly*] Renounce thy covenant, and turn aside to other gods.

20 No, not when Thou hast smitten us into the place of dragons, and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god, shall not God search it out? for He knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long, and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest Thou? awake, and be not absent from us for ever.

24 Wherefore hidest Thou thy face, and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust; our belly cleaveth unto the ground.

26 Arise, and help us; and deliver us for thy mercy's sake.

PSALM XLV.

THE MARRIAGE OF CHRIST WITH HIS SPOUSE THE CHURCH.

Proper Psalm for Christmas Day.

MY heart is inditing of a good matter; I speak of the things which I have made unto the King.

20. *The place of dragons,*] that is, The desert; the abode of wild beasts and venomous serpents. Jer. ix. 11.

22. *Killed all the day long,*] A striking description of suffering and persecution which St. Paul quotes as applicable to the Christians of his time. Rom. viii. 36. See also 1 Cor. xv. 31, "I die daily."

Ps. XLV.—In this Psalm the poetical language and imagery suitable for the description of a royal marriage are employed to shadow forth the espousals of King Messiah with his Bride the Church. In various parts of Scripture the Church is designated as the Bride of Christ. See Ephes. v. 23; Rev. xix. 7; xxi. 9.

1. *My heart is inditing,* &c.] My heart is overflowing with a goodly subject; I will recite

2 My tongue is the pen of a ready writer.
3 Thou art fairer than the children of men; full of grace are thy lips, because God hath blessed Thee for ever.
4 Gird Thee with thy sword upon thy thigh, O Thou most Mighty, according to thy worship and renown.
5 Good luck have Thou with thine honour; ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach Thee terrible things.
6 Thy arrows are very sharp, and the people shall be subdued unto Thee; even in the midst among the King's enemies.
7 Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.
8 Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows.

the song which I have made concerning the King.

3. *Thou art fairer*, &c.] The Psalmist addresses Him who was "the brightness of his Father's glory and the express image of his person." Heb. i. 3; Zech. ix. 17. See also Luke iv. 22; John vii. 46.

4. *Gird Thee with thy sword*] The Messiah is here and in many other places represented as a mighty conqueror. See for example, Rev. vi. 2. His *sword* is the Word of God. Ephes. vi. 17; Heb. iv. 12.

5. *Good luck have Thou*] A form of blessing which is equivalent to "God speed and prosper Thee."

Because of the word of truth, &c.] For the sake of truth, meekness, and righteousness.

Thy right hand shall teach Thee] By thy might Thou shalt accomplish wonderful things.

6. *Thy arrows are very sharp*,] Spiritual weapons are here signified, and spiritual conquests foretold.

7. *Thy seat, O God*,] A prophecy quoted by St. Paul and applied by him to our Saviour Christ. Heb. i. 8.

8. *Thy fellows*.] Thy companions or fellow kings. 1 Kings iii. 11—13; Rev. xix. 16.

9 All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad.

10 Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him.

13 And the daughter of Tyre shall be there with a gift; like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within; her clothing is of wrought gold.

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9. *All thy garments*, &c.] The king, arrayed in robes fragrant with sweet perfumes, is here represented as a bridegroom coming forth from a royal palace, the chambers of which were inlaid with ivory. Exod. xxx. 23, 24.

10. *Kings' daughters*] The Queen represented as standing at the right hand of the King is his Spouse the Church: the kings' daughters, her attendants, signify the Gentile cities and countries who come to pay homage to the King and seek admission into his kingdom.

11. *Hearken, O daughter*, &c.] The Bride,—that is, the Church,—is now addressed, and called upon to forget the world which she has left, and give herself to her Lord.

13. *The daughter of Tyre shall be there with a gift;*] Tyre seems to be specially mentioned among the attendant virgins, because Tyre was a wealthy flourishing city, still heathen, though on the borders of the Holy Land. The presence of the daughter of Tyre is a type of the accession of the Gentiles to the Church.

Like as the rich, &c.] "Even the rich among the people shall entreat thy favour."

14. *All glorious within;*] The King's daughter, arrayed in her glorious bridal apparel,

15 She shall be brought unto the King in raiment of needle-work; the virgins that be her fellows shall bear her company, and shall be brought unto Thee.

16 With joy and gladness shall they be brought, and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another; therefore shall the people give thanks unto Thee, world without end.

PSALM XLVI.

GOD THE REFUGE OF HIS PEOPLE.

GOD is our hope and strength, a very present help in trouble.

2 Therefore will we not fear, though the

is represented as awaiting, within her Father's palace, the procession to the house of the Bridegroom. The words, however, may refer to the inward beauty and purity of the Bride, and so typify the Church, which was to be presented to her Lord,—"a glorious Church, not having spot or wrinkle, or any such thing; but . . . holy and without blemish." Ephes. v. 27.

15. *The virgins that be her fellows*] The Gentile cities or communities which accept the invitation of the King, and follow his Spouse the Church.

17. *Instead of thy fathers thou shalt have children,*] Instead of Gentile or Jewish parents and kindred, a numerous and illustrious progeny of spiritual children in all lands. Rev. i. 6.

18. *Will remember*] Will celebrate thy name and make it to be remembered unto all generations.

XLVI.—1. *A very present help*] Always at hand and ready to succour.

earth be moved, and though the hills be carried into the midst of the sea;

3 Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God, the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved, but God hath shewed his voice, and the earth shalt melt away.

7 The Lord of hosts is with us; the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord, what destruction He hath brought upon the earth.

9 He maketh wars to cease in all the world; He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God; I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us; the God of Jacob is our refuge.

4. *The rivers of the flood thereof*] "There is a river the streams whereof make glad the city of God." The people of God abide in peace beside the still waters of comfort, while the world without is agitated by storms and tempests.

8. *What destruction*, &c.] He makes desolation on the earth by the overthrow of the enemies of his people.

9. *He maketh wars to cease*, &c.] that is, by reducing to subjection hostile powers.

Evening.] PSALM XLVII. [*Day* 9.

SONG OF PRAISE FOR ALL NATIONS.

Proper Psalm for Ascension Day.

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared; He is the great King upon all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose out an heritage for us, even the worship of Jacob, whom He loved.

5 God is gone up with a merry noise, and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God; O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

Ps. XLVII. seems to have been written in celebration of some signal victory or deliverance.

1. *The voice of melody.*] or, "The voice of triumph."

2. *Upon all the earth.*] rather, as in the Bible, "*over* all the earth."

3. *He shall subdue the people under us,*] The Jews, misinterpreting this and similar prophecies, expected their Messiah to come as an earthly king and conqueror, whereas the prophecies really refer to his spiritual power and dominion. 1 Cor. xv. 25.

4. *Even the worship of Jacob,*] The honour or "excellency of Jacob," namely, the land of Canaan, his inheritance, which was "the glory of all lands."

5. *God is gone up,* &c.] Words applicable in the first instance to the procession of the ark (the symbol of God's presence) into the tabernacle, 2 Sam. vi. 16; and secondly, to the ascension of Christ into Heaven.

8 God reigneth over the heathen, God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham, for God, which is very high exalted, doth defend the earth as it were with a shield.

PSALM XLVIII.

JERUSALEM AN EMBLEM OF THE CHRISTIAN CHURCH.

Proper Psalm for Whit-Sunday.

GREAT is the Lord, and highly to be praised in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth are gathered, and gone by together.

9. *The princes of the people*] The meaning seems to be that the Heathen and the Jewish people are united under one heavenly King.

As it were with a shield.] or, "The shields of the earth belong to God." The meaning is, either, that God Himself is the shield and defence of his people, or, that He uses princes and rulers as the protectors of their subjects. See Hosea iv. 18, where, for the word "rulers," which occurs in the text, the reading in the margin is "shields."

Ps. XLVIII.—The language which is used in this Psalm to describe the external beauty and solid strength of the city of Mount Zion, bears an obvious spiritual application to the true Church of God which is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." Ephes. ii. 20.

3. *For lo, the kings of the earth, &c.*] "For lo, the kings were assembled; they passed by together. They saw it, and so they marvelled; they were troubled and hasted away." Kings who were banded together for the destruction of

4 They marvelled to see such things; they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow, as upon a woman in her travail.

6 Thou shalt break the ships of the sea through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God, in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad, because of thy judgements.

11 Walk about Sion, and go round about her, and tell the towers thereof.

Jerusalem were alarmed at seeing its strong defences, and hastily retreated. 2 Chron. xx.

5. *Fear came there upon them*, &c.] The sudden terror of the enemy is compared, (1) to the apprehensions of a woman in travail, (2) to the alarm and terror occasioned by a storm at sea, when ships are destroyed by the violence of the winds.

7. *Like as we have heard, so have we seen*] We have now seen wonders like those in the old time of which our fathers have told us, and we are assured thereby of God's favour and protection to his holy city.

8. *We wait for thy loving-kindness*, &c.] We remember, and meditate upon, thy goodness, &c.

9. *O God, according to thy Name, so is thy praise*] By the "name" of God are expressed in Scripture his attributes, as power, justice, and mercy, and wherever throughout the world his name is thus known, there the sacrifice of praise is offered to Him.

10. *Because of thy judgements.*] Thy judgements upon her enemies.

11. *Tell the towers thereof.*] Count the number of her towers.

12 Mark well her bulwarks, set up her houses, that ye may tell them that come after.

13 For this God is our God for ever and ever; He shall be our guide unto death.

PSALM XLIX.

THE TRANSITORY NATURE OF WORLDLY PROSPERITY.

O HEAR ye this, all ye people; ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor, one with another.

3 My mouth shall speak of wisdom, and my heart shall muse of understanding.

4 I will incline mine ear to the parable, and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods, and boast themselves in the multitude of their riches.

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12. *Set up her houses,*] "Consider her palaces." The people are invited to survey the Holy City in her strength and beauty, resting in safety under the shield of her Heavenly Protector. It will be borne in mind that Jerusalem is an emblem of the Church of Christ.

XLIX.—4. *I will incline mine ear to the parable,* &c.] I will listen to hear the secret meanings of God; I will declare his hidden counsels in a psalm to the music of the harp.

5. *In the days of wickedness,*] Rather, of evil or adversity.

When the wickedness of my heels, &c.] When my treacherous enemies come round about me to catch me by the heel, that is, to trip me up.

7 But no man may deliver his brother, nor make agreement unto God for him;

8 For it cost more to redeem their souls; so that he must let that alone for ever;

9 Yea, though he live long, and see not the grave.

10 For he seeth that wise men also die, and perish together, as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour, seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness, and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall

7. *But no man*, &c.] None of those who trust in their riches "can by any means redeem his brother, nor give to God a ransom for him."

8. *For it cost more*, &c.] "For the redemption of their soul is precious" [costly], so that such an attempt must be for ever abandoned.

9. *Yea, though he live long, and see not the grave.*] The sense, according to the Bible Version, is, no man can redeem his brother, so "that he should live for ever and not see corruption."

10. *For he seeth*] For it is seen that wise men also die, and therefore man's wisdom is no security against death.

12. *Nevertheless, man will not abide*, &c.] Yet man, though in a state of honour and prosperity, abideth not. He is like the beasts that perish.

13. *This is their foolishness*,] "This their way is their folly: yet their posterity approve their sayings."

14. *They lie in the hell like sheep*,] They are laid in the grave like sheep in a slaughter-house.

Death gnaweth upon them,] "Death shall feed on them."

have domination over them in the morning; their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell, for He shall receive me.

16 Be not thou afraid, though one be made rich, or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth; neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man; and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers, and shall never see light.

20 Man being in honour hath no understanding, but is compared unto the beasts that perish.

Morning.] PSALM L. [*Day* 10.

GOD'S CLAIM TO BE WORSHIPPED IN SPIRIT AND IN TRUTH.

THE Lord, even the most mighty God, hath spoken, and called the world, from

14. *Shall have domination over them in the morning;*] Shall get the better of them; shall have the advantage over them as soon as the hours of darkness are over. Herein, probably, we may discern a "parable" or "dark speech" (ver. 4), wherein the superiority or triumph of the righteous over the wicked—when the grave is passed, and the morning of the resurrection has risen—is prefigured.

20 *Man being in honour,* &c.] "Man that is in honour, and understandeth not, is like the beasts that perish."

Ps. L.—God summons all mankind to hear his judgment on his people Israel,

the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared in perfect beauty.

3 Our God shall come, and shall not keep silence; there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him.

4 He shall call the heaven from above, and the earth, that He may judge his people.

5 Gather my saints together unto Me; those that have made a covenant with Me with sacrifice.

6 And the heaven shall declare his righteousness, for God is Judge Himself.

7 "Hear, O my people, and I will speak; I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings, because they were not alway before Me.

9 I will take no bullock out of thine house, nor he-goat out of thy folds.

10 For all the beasts of the forest are

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whom He condemns for overlooking the spiritual meaning and real purpose of the law of Moses. Compare Micah vi. The judgment of the Jews is a type of the judgment which awaits the whole world at the last day. This Psalm would serve to prepare the more thoughtful Israelites for the introduction of a more spiritual law. It is ascribed to Asaph. See 1 Chron. vi. 39; 2 Chron. xxix. 30.

2. *Out of Sion*, &c.] "Out of Sion, the perfection of beauty, God hath shined."

8. *I will not reprove thee*, &c.] I make no charge against thee for neglect of sacrifice or formal service.

9. *I will take no bullock*] I do not require, I will not accept such offerings.

mine, and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains, and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee, for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh, and drink the blood of goats?

14 Offer unto God thanksgiving, and pay thy vows unto the most Highest.

15 And call upon Me in the time of trouble, so will I hear thee, and thou shalt praise Me."

16 But unto the ungodly said God, "Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed, and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him, and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit.

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13. *That I will eat bulls' flesh*, &c.] The Almighty remonstrates with his carnally-minded people for imagining that He could be gratified with the flesh and blood of slain victims.

14. *Offer unto God thanksgiving*,] The only offering acceptable to God is that of a grateful heart,—a heart devoted to his service.

16. *Why dost thou preach my laws*,] What right or claim hast thou to profess obedience to my laws? See Rom. ii. 17—23.

17. *Whereas thou hatest to be reformed*,] "Seeing thou hatest instruction."

20 Thou satest, and spakest against thy brother; yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

23 Whoso offereth Me thanks and praise, he honoureth Me; and to him that ordereth his conversation right will I shew the salvation of God."

PSALM LI.

DAVID'S CONFESSION AND REPENTANCE.

Proper Psalm for Ash-Wednesday.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

21. *I held my tongue*, &c.] Notwithstanding thy many and grievous sins against Me, I refrained myself, and forbore to punish.

Thou thoughtest wickedly, &c.] You presumptuously concluded from my forbearance that I was indifferent to good or evil conduct, and took no account of human actions. Elsewhere we learn (see Rom. ii. 4, 5) that the goodness and forbearance of God towards sinners is meant to lead them to repentance.

But I will reprove thee, &c.] I will convict thee of thy sins, and bring them up as accusing witnesses against thee at the fearful day of reckoning. Well may they that "forget God" (v. 22) be called to consider this solemn warning.

22. *Lest I pluck you away*,] "Lest I tear you in pieces."

Ps. LI.—The fourth Penitential Psalm, written by David to express and record the deepest penitence and contrition for his heinous sins against God. Read 2 Sam. xi, xii.

2 Wash me throughly from my wickedness, and cleanse me from my sin.
3 For I acknowledge my faults, and my sin is ever before me.
4 Against Thee only have I sinned, and done this evil in thy sight, that Thou mightest be justified in thy saying, and clear when Thou art judged.
5 Behold, I was shapen in wickedness, and in sin hath my mother conceived me.
6 But lo, Thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.
7 Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow.
8 Thou shalt make me hear of joy and gladness, that the bones which Thou hast broken may rejoice.
9 Turn thy face from my sins, and put out all my misdeeds.
10 Make me a clean heart, O God, and renew a right spirit within me.

4. *Against Thee only*] David is brought to confess that though he had grievously offended men, his sin consisted most especially in his flagrant transgression of the divine Law.

That Thou mightest be justified in thy saying,] So that Thou art righteous in thy sentence.

Clear when Thou art judged.] that is, Free from the imputation of injustice or undue severity.

5. *Behold, I was shapen*, &c.] Here is as distinct an acknowledgement of the taint or corruption of man's nature as any to be found in the New Testament. So Job xiv. 4, "who can bring a clean thing out of an unclean? not one."

7. *Hyssop*,] Hyssop is probably the caper plant, which was dipped in blood, and used to sprinkle an unclean person. Lev. xiv. 4; Heb. ix. 19.

10. *Make me a clean heart*, &c.] Ezek. xxxvi. 26; Ephes. iv. 24. See Collects for Christ-

11 Cast me not away from thy presence, and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health, and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt Thou not despise.

18 O be favourable and gracious unto Sion; build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-

mas-day, the feast of Purification, Ash-Wednesday, and 1st Collect in the Communion Service.

14. *Deliver me from blood-guiltiness,*] The sin of murder, of which he made himself guilty by ordering Uriah "to be set in the forefront of the hottest battle," that he might be "smitten and die." 2 Sam. xi. 15.

Thou that art the God of my health,] "Thou God of my salvation."

15. *Thou shalt open my lips,* &c.] This verse, according to the Bible translation, forms the first two versicles which are used after the Lord's Prayer, in our daily morning and evening service.

16. *For Thou desirest no sacrifice,*] "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22.

offerings and oblations; then shall they offer young bullocks upon thine altar.

PSALM LII.

THE CRUEL AND TREACHEROUS MAN REQUITED AT LAST.

WHY boastest thou thyself, thou tyrant, that thou canst do mischief;
2 Whereas the goodness of God endureth yet daily?
3 Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor.
4 Thou hast loved unrighteousness more than goodness, and to talk of lies more than righteousness.
5 Thou hast loved to speak all words that may do hurt, O thou false tongue.
6 Therefore shall God destroy thee for ever, He shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.
7 The righteous also shall see this, and fear, and shall laugh him to scorn;
8 "Lo, this is the man that took not God

19. *Young bullocks*] The finest and choicest victims.

Ps. LII. is entitled in the Bible Version, "A Psalm of David when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech." It seems to have been suggested by the treacherous slaughter of the priests at Nob by Doeg, the chief of the herdsmen, at Saul's command. Read 1 Sam. xxii.

1. *Canst do mischief;*] This verse is translated in the Bible, "Why boastest thou thyself in mischief, O mighty man?"

2. *Whereas the goodness of God*, &c.] The providential care and protection of God is contrasted with the malice and violence of wicked men.

3. *Thy tongue imagineth wickedness,*] "Thy tongue deviseth mischiefs."

for his strength, but trusted unto the multitude of his riches, and strengthened himself in his wickedness."

9 As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto Thee for that Thou hast done, and I will hope in thy Name, for thy saints like it well.

Evening.] PSALM LIII. [*Day* 10.

THE MORAL DEPRAVITY AND FINAL PUNISHMENT OF UNBELIEVERS.

THE foolish body hath said in his heart, There is no God.

2 Corrupt are they, and become abominable in their wickedness, there is none that doeth good.

3 God looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable; there is also none that doeth good, no not one.

9. *A green olive-tree*] An olive green flourishing and fruitful, and so an emblem of a man who is blessed and favoured by God.

10. *And I will hope in thy Name, &c.*] "And I will wait on thy Name, for it is good before thy saints."

Ps. LIII. is, with a few variations, a repetition of Ps. XIV. to which refer for the notes.

1. *The foolish body*] The impious man, who is without understanding.

2. *Corrupt are they,*] This and the two following verses are quoted by St. Paul, Rom. iii. 10—12, to strengthen his argument that both Jew and Gentile are alike condemned by the Law.

5 Are not they without understanding that work wickedness, eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was, for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion! Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice, and Israel should be right glad.

PSALM LIV.

PRAYER FOR DELIVERANCE IN TROUBLE OR DANGER.

Proper Psalm for Good Friday.

SAVE me, O God, for thy Name's sake, and avenge me in thy strength.

2 Hear my prayer, O God, and hearken unto the words of my mouth.

3 For strangers are risen up against me, and tyrants, which have not God before their eyes, seek after my soul.

5. *Without understanding*] "My people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer. iv. 22.

6. *God hath broken the bones*, &c.] "God hath scattered the bones of him that encampeth against thee." The meaning is, God has cast down and destroyed thine enemies.

Ps. LIV.—A Psalm of David on occasion of the Ziphites betraying his place of concealment to Saul. 1 Sam. xxiii. 14—29.

4 Behold, God is my helper; the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies; destroy Thou them in thy truth.

6 An offering of a free heart will I give Thee, and praise thy Name, O Lord, because it is so comfortable.

7 For He hath delivered me out of all my trouble, and mine eye hath seen his desire upon mine enemies.

PSALM LV.

DAVID'S COMPLAINT OF THE TREACHERY OF HIS FRIENDS.

HEAR my prayer, O God, and hide not thyself from my petition.

2 Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast, for they are minded to do me some mischief; so maliciously are they set against me.

5. *In thy truth.*] Agreeably to the promises made unto thy servants.

6. *Because it is so comfortable.*] or "For it is good." To remember the Name of the Lord, who had wrought such great deliverances for his fathers, must have been the great consolation of the pious Israelite when suffering trouble or persecution. To Christians the Holy Spirit has been revealed and sent, under the name of "Comforter."

7. *His desire*] *Its* desire.

Ps. LV. was written, doubtless, on some occasion of great distress and danger, but whether during the persecution of Saul, or the conspiracy of Absalom and Ahithophel, is uncertain.

2. *How I mourn in my prayer, and am vexed.*] Another translation renders the verse, "I give free course to my sorrow, and cry aloud."

3. *The enemy crieth so, &c.*] "Because of the voice of the enemy; because of the oppression of the wicked."

4 My heart is disquieted within me, and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove, for then would I flee away, and be at rest.

7 Lo, then would I get me away far off, and remain in the wilderness.

8 I would make haste to escape, because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them, for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof, mischief also and sorrow are in the midst of it.

11 Wickedness is therein, deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour, for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me, for then peradventure I would have hid myself from him.

8. *Because of the stormy wind*, &c.] Rather, perhaps, *From* the stormy wind and tempest; that is, from the fury and violence of my enemies.

9. *Destroy their tongues, O Lord, and divide them*,] that is, Divide and distract their counsels, as at the building of Babel. "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness." 1 Sam. xv. 32.

12—15. *For it is not an open enemy*, &c.] The description suits the many aggravating circumstances of Ahithophel's treason against David, and that of Judas against his Divine Master.

13. *Peradventure*] Perhaps.

14 But it was even thou, my companion, my guide, and mine own familiar friend.

15 We took sweet counsel together, and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell, for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God, and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly, and He shall hear my voice.

19 It is He that hath delivered my soul in peace from the battle that was against me, for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down, for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him, and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and He shall nourish thee, and shall not suffer the righteous to fall for ever.

16. *Let them go down quick into hell:*] Let them be swallowed up alive in the grave, like Korah, Dathan, and Abiram. Num. xvi. 23—34.

21. *He*] David's treacherous friend.

23. *Shall nourish thee*, &c.] "Shall sustain thee: He shall never suffer the righteous to be moved."

24 And as for them, Thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days; nevertheless, my trust shall be in Thee, O Lord.

Morning.] PSALM LVI. [*Day* 11.

TRUST IN GOD WHILE SURROUNDED BY ENEMIES.

BE merciful unto me, O God, for man goeth about to devour me; he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up; for they be many that fight against me, O Thou most Highest.

3 Nevertheless, though I am sometime afraid, yet put I my trust in Thee.

4 I will praise God, because of his word; I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words; all that they imagine is to do me evil.

6 They hold all together, and keep themselves close, and mark my steps, when they lay wait for my soul.

24. *And as for them,*] that is, My malicious enemies, who are also the enemies of God.

25. *Nevertheless, my trust*] "But I will trust in Thee."

Ps. LVI. is ascribed in the Bible to "David, when the Philistines took him in Gath." See 1 Sam. xxi. 10—15.

3. *Nevertheless, though I am sometime afraid,*] "When I am afraid, then trust I in Thee."

5. *They daily mistake my words;*] "Every day they wrest [*i.e.* pervert] my words."

6. *Keep themselves close,*] Conceal themselves and their movements.

Lay wait for my soul.] Lay snares for my life.

7 Shall they escape for their wickedness? Thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon Thee, then shall mine enemies be put to flight; this I know, for God is on my side.

10 In God's word will I rejoice; in the Lord's word will I comfort me.

11 Yea, in God have I put my trust, I will not be afraid what man can do unto me.

12 Unto Thee, O God, will I pay my vows, unto Thee will I give thanks.

13 For Thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

PSALM LVII.

PRAYER FOR DELIVERANCE FROM ENEMIES.—ASCRIPTION OF PRAISE.

Proper Psalm for Easter Day.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee;

7. *Shall they escape,* &c.] Shall their iniquity go unpunished? or, perhaps, it means, They trust to their wickedness—that is, their crafty and secret devices—for deliverance and impunity.

8. *Thou tellest my flittings;*] Thou numberest my wanderings from place to place.

Put my tears into thy bottle:] The allusion may be to an ancient custom of putting the tears of mourners into a small flagon, which was placed on the tomb of the deceased as a memorial of the regard and affection of surviving friends. The meaning of the figurative language is, keep my sorrows and troubles in remembrance.

Ps. LVII. was written by David on occasion of his escape from Saul in the cave of Engedi. 1 Sam. xxiv. 3.

and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God; even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven, and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth; my soul is among lions.

5 And I lie even among the children of men, that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens, and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul; they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed; I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp, I myself will awake right early.

10 I will give thanks unto Thee, O Lord, among the people; and I will sing unto Thee among the nations.

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1. *This tyranny*] This persecution and oppression.

2. *That shall perform*, &c.] Who bringeth all things to a good end for me.

4. *My soul is among lions.*] I am surrounded by powerful and cruel enemies. 1 Cor. xv.

8. *My heart is fixed, O God*, &c.] I am fortified against all fear by my sure trust in God.

9—12.] The deliverance of David from the hand of Saul is regarded by the Church as a type of the resurrection of

11 For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens, and thy glory above all the earth.

PSALM LVIII.

DENUNCIATION OF UNJUST RULERS AND JUDGES.

ARE your minds set upon righteousness, O ye congregation; and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth, and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb; as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent; even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer, charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord; let them fall away like water that

Jesus Christ from the grave; and, therefore, this Song of Praise is appointed to be sung on Easter Day.

LVIII.—3. *Froward,*] Perverse, estranged from God.

4. *Like the deaf adder,* &c.] As insensible to reason and truth as certain venomous serpents to the voice and music of the most skilful charmer.

6. *Smite the jaw-bones of the lions,*] To break the jaws of the lion is to destroy his power of mischief; and David under this image prays God to beat down the power of his oppressors. See Ps. iii. 7.

runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman, and let them not see the sun.

8 Or ever your pots be made hot with thorns; so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous; doubtless there is a God that judgeth the earth.

Evening.] PSALM LIX. [*Day* 11.

FOR DELIVERANCE FROM UNGODLY ENEMIES.

DELIVER me from mine enemies, O God; defend me from them that rise up against me.

6. *And when they shoot their arrows*, &c.] Let them (the arrows) be as though they were pointless.

7. *Like a snail*, &c.] As the snail, which leaves its slime, a part of itself, in its course, and so wastes away as it goes.

8. *Or ever your pots be made hot with thorns*;] Before your kettles are heated by the thorns blazing beneath, or the flesh within them has become sodden; an image employed to represent the suddenness and rapidity with which the Lord in his fierce anger will sweep off the wicked, before they have time to accomplish their designs.

9. *The righteous shall rejoice*] The servant of God will see with joy the triumph of God over his enemies.

Ps. LIX.—A Prayer of David when Saul sent officers to watch his house and slay him. 1 Sam. xix. 11.

2 O deliver me from the wicked doers, and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul; the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; arise Thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, Thou God of Israel, to visit all the heathen; and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening; they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips; for who doth hear?

8 But Thou, O Lord, shalt have them in derision; and Thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto Thee: for Thou art the God of my refuge.

10 God sheweth me his goodness plen-

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4. *They run and prepare themselves*, &c.] They make themselves ready to attack me, without any offence or provocation on my part.

5. *To visit all the heathen;*] To judge and punish the nations.

6. *They go to and fro in the evening; they grin like a dog,*] The enemies of David hunted him like hounds. They return in the evening disappointed of their prey, and run howling through the city, like wild dogs who have sought in vain all day for food.

7. *Behold, they speak with their mouth*, &c.] Behold, they pour forth evil with their mouths; swords are within their lips; for [they say] "who heareth?" Prov. xv. 28.

teously; and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it; but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish, and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat, and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for Thou hast been my defence and refuge in the day of my trouble.

17 Unto Thee, O my strength, will I sing; for Thou, O God, art my refuge, and my merciful God.

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11. *Slay them not, lest*, &c.] Destroy them not utterly, lest the wholesome lesson be soon forgotten; but condemn them to wander about the world, living examples to all people of thy righteous judgment upon the wicked and rebellious. How singularly applicable is this verse to the fate of the Jewish people, who for nearly 2,000 years have been scattered over the face of the whole earth!

12. *And why? their preaching*, &c.] Even because of the curses and falsehood which they utter.

14, 15.] David in these verses has again recourse to the same image which he used before (ver. 6), of hungry dogs disappointed of their prey, to describe the blood-thirsty men who sought after his life.

PSALM LX.

DAVID'S TRIUMPH OVER HIS ENEMIES.

O GOD, Thou hast cast us out, and scattered us abroad; Thou hast also been displeased; O turn Thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: Thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear Thee; that they may triumph because of the truth.

5 Therefore were thy beloved delivered; help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem, and mete out the valley of Succoth.

Ps. LX. describes, in striking and poetical language, the submission of the tribes of Israel to king David, and the subjection of the neighbouring heathen. 2 Sam. v.—viii. Compare Ps. cviii.

1. *O God, Thou hast cast us out.*] In verses 1—3 reference is made to the past calamities and disasters of the people. Refer to 1 Sam. xxxi.

2. *Thou hast moved the land, &c.*] Compare Isa. i. 5—7.

3. *A drink of deadly wine.*] The wine of trembling and astonishment. Compare Isa. li. 22. Thou hast stunned, and as it were intoxicated, the nation by thy heavy judgments.

4. *Thou hast given a token, &c.*] Thou hast given a banner or ensign to them that fear Thee; the ensign of David to which they might rally.

Because of the truth.] According to thy true promise.

5. *Therefore were thy beloved delivered, &c.*] "That thy beloved may be delivered; save with thy right hand, and hear me."

6. *God hath spoken in his holiness.*] Hath spoken as the Holy One; hath sworn by Himself. Ps. lxxxix. 34; Heb. vi. 13.

Mete out] Measure out into portions.

7 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head; Judah is my law-giver.

8 Moab is my wash-pot; over Edom will I cast out my shoe; Philistia, be thou glad of me.

9 Who will lead me into the strong city; who will bring me into Edom?

10 Hast not Thou cast us out, O God: wilt not Thou, O God, go out with our hosts?

11 O be Thou our help in trouble, for vain is the help of man.

12 Through God will we do great acts; for it is He that shall tread down our enemies.

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7. *Gilead is mine,*] Gilead comprised the territory assigned to the tribes of Reuben and Gad.

Ephraim also is the strength of my head;] Ephraim, a powerful and warlike tribe, is the fortress which guards and protects me.

Judah is my law-giver.] The seat of government and law. See Gen. xlix. 10.

8. *Moab is my wash-pot;*] Moab was reduced to the most ignominious bondage, and employed for the basest uses. See 2 Sam. viii. 2.

Over Edom will I cast out my shoe;] As to a slave of low degree, whose office it is to clean and carry the shoes of his master. Refer to Matt. iii. 11. These several images picture to us, in a characteristic way, the submission of the Jewish tribes and neighbouring people to David.

Philistia, be thou glad of me.] that is, Hail me with acclamations as a conqueror.

9. *The strong city;*] Petra, the capital of Edom or Idumæa, a city which was actually built in the rock and deemed impregnable. It is referred to in Obad. 3.

10. *Hast not Thou,* &c.] The Bible Version gives a more distinct meaning, and to the question, "Who will bring me into the strong city?" answers by another, "Wilt not Thou, O God, who hadst cast us off? and Thou, O God, which didst not go out with our armies?"

PSALM LXI.

PRAYER OF DAVID FOR RESTORATION TO HIS OWN CITY.

HEAR my crying, O God, give ear unto my prayer.

2 From the ends of the earth will I call upon Thee, when my heart is in heaviness.

3 O set me up upon the rock that is higher than I, for Thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

5 For Thou, O Lord, hast heard my desires, and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life, that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name, that I may daily perform my vows.

Ps. LXI. was composed by David during his exile from Judea in consequence of Absalom's rebellion. He expresses his full confidence that the Lord will bring him back.

3. *The rock that is higher than I,*] The secure fortress, which is too high for me to mount by my own strength; the allusion may be, perhaps, to Mount Zion. See Matt. vii. 24; 1 Cor. x. 4.

5. *An heritage*] Canaan, the type of heaven.

6. *A long life,* &c.] Christ, the true King of Israel "shall reign for ever and ever." Rev. xi. 15.

8. *My vows.*] The offerings of praise and thanksgiving which I promised when in exile.

Morning.] PSALM LXII. [*Day* 12.

TRUST IN GOD AND IN NONE BESIDE.

MY soul truly waiteth still upon God, for of Him cometh my salvation.

2 He verily is my strength and my salvation; He is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt; their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God; for my hope is in Him.

6 He truly is my strength and my salvation, He is my defence, so that I shall not fall.

7 In God is my health, and my glory; the rock of my might, and in God is my trust.

8 O put your trust in Him alway, ye

LXII.—1. *My soul truly waiteth*] The full meaning is, My soul in silence waits upon God only.

3. *Against every man:*] rather, as in the Bible Version, "against a man." David here remonstrates with his enemies for their furious and unprovoked attacks upon himself.

As a tottering wall, &c.] Your overthrow and downfall shall happen suddenly, like that of a bulging wall, or fence of loose stones.

4. *To put him out whom God will exalt;*] To cast him down from his elevated position.

7. *My health,*] "My salvation."

people; pour out your hearts before Him, for God is our hope.

9 As for the children of men, they are but vanity; the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity; if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same, that power belongeth unto God;

12 And that Thou, Lord, art merciful, for Thou rewardest every man according to his work.

PSALM LXIII.

THE LONGING DESIRE OF A SOUL FOR GOD AND HIS GRACE.

O GOD, Thou art my God; early will I seek Thee.

2 My soul thirsteth for Thee, my flesh also longeth after Thee, in a barren and dry land where no water is.

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8. *For God is our hope.*] "God is a refuge to us."

9. *As for the children of men,*] "Surely men of low degree are vanity, and men of high degree are a lie."

Deceitful upon the weights,] Found hollow and deficient when they come to be weighed in the balance. See Dan. v. 27.

11 *God spake once, and twice I have,* &c] that is, Once and again hath God declared. The same expression occurs in Job xxxiii. 14.

Ps. LXIII.—We learn from the title in the Bible, that this is "A Psalm of David in the wilderness of Judah." The country referred to lies along the east side of the tribe of Judah, where David remained a short time during his flight from Absalom. See 2 Sam. xv. 28; xvii. 2.

1. *Early will I seek Thee.*] This Psalm was anciently used as a Morning Hymn.

3 Thus have I looked for Thee in holiness, that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself; my lips shall praise Thee.

5 As long as I live will I magnify Thee on this manner; and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness; when my mouth praiseth Thee with joyful lips.

7 Have I not remembered Thee in my bed, and thought upon Thee when I was waking?

8 Because Thou hast been my helper, therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon Thee; thy right hand hath upholden me.

10 These also that seek the hurt of my soul, they shall go under the earth.

11 Let them fall upon the edge of the sword; that they may be a portion for foxes.

12 But the King shall rejoice in God;

3. *Thus have I looked*, &c.] "To see thy power and thy glory, so as I have seen Thee in the sanctuary."

4. *Better than the life itself*, &c.] Precious as life is, thy goodness and mercy are dearer still.

6. *When my mouth praiseth*] "And my mouth shall praise Thee with joyful lips."

7. *Have I not remembered*] "When I remember Thee upon my bed, and meditate on Thee in the night watches."

10. *These also*, &c.] "But those that seek," &c.

11. *Let them*] "*They shall* fall by the sword; they shall be a portion for foxes;" that is, their bodies shall remain unburied, and become the prey of jackals and other wild beasts. See the account of the destruction of Absalom's army, 2 Sam. xviii. 6—8.

all they also that swear by Him shall be commended; for the mouth of them that speak lies shall be stopped.

PSALM LXIV.

GOD'S RIGHTEOUS RETRIBUTION.

HEAR my voice, O God, in my prayer; preserve my life from fear of the enemy.
2 Hide me from the gathering together of the froward, and from the insurrection of wicked doers;
3 Who have whet their tongue like a sword; and shoot out their arrows, even bitter words;
4 That they may privily shoot at him that is perfect; suddenly do they hit him, and fear not.
5 They encourage themselves in mischief, and commune among themselves how they may lay snares, and say, that no man shall see them.

12. *All they also that swear by Him*, &c.] All that swear by the name of God, as his servants. Compare Deut. vi. 13. Some, however, consider the words to mean, all who bear true allegiance to the King.

Them that speak lies] Rebels are called liars, as being false to their king.

Ps. LXIV.—A Psalm of David, composed probably at a time when he was exposed to the persecution and slanders of Saul and his followers.

4. *Him that is perfect;*] The faithful and stedfast servant of God.

Suddenly do they hit him, and fear not.] They smite him unawares while he is not suspecting any harm, for they have no fear of God before their eyes.

5. *And say, that no man shall see them.*] They say, "Who seeth us?"

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow; that they shall be wounded.

8 Yea, their own tongues shall make them fall; insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done; for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in Him; and all they that are true of heart shall be glad.

Evening.] PSALM LXV. [*Day* 12.

THANKSGIVING FOR THE FRUITFULNESS OF THE EARTH.

THOU, O God, art praised in Sion; and unto Thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer; unto Thee shall all flesh come.

6. *They imagine wickedness, and practise it:*] They devise and bring to perfection wicked plots.

That they keep secret, &c.] "The inward thought of every one of them, and the heart, is deep."

7. *God shall suddenly shoot at them*] God, in just retribution, shall suddenly smite those who were aiming at others, v. 4.

Ps. LXV. bears the character of a national thanksgiving for spiritual and temporal blessings. The bounty of God, as manifested by the fruits of the earth, is specially commemorated; and the Psalm, therefore, may suitably be used as a Hymn at the time of Harvest.

3 My misdeeds prevail against me; O be Thou merciful unto our sins.

4 Blessed is the man, whom Thou choosest, and receivest unto Thee; He shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation; Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains, and is girded about with power.

7 Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens; Thou that makest the outgoings of the morning and evening to praise Thee.

9 Thou visitest the earth, and blessest it; Thou makest it very plenteous.

10 The river of God is full of water: Thou preparest their corn, for so Thou providest for the earth.

11 Thou waterest her furrows, Thou sendest rain into the little valleys thereof; Thou makest it soft with the drops of rain, and blessest the increase of it.

5. *Wonderful things*] Signal deliverances.

8. *The outgoings of the morning, &c.*] The regions where the sun appears to rise and set; that is, the east and the west.

9. *Blessest*] "Waterest."

10. *The river of God is full of water:*] The rain from heaven never fails. "The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." Deut. xi. 11.

12 Thou crownest the year with thy goodness; and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness; and the little hills shall rejoice on every side.

14 The folds shall be full of sheep; the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI.

INVITATION TO PRAISE GOD FOR HIS MERCIES.

Psalm to be used at Sea as Thanksgiving after a Storm.

O BE joyful in God, all ye lands, sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, "O how wonderful art Thou in thy works; through the greatness of thy power shall thine enemies be found liars unto Thee.

3 For all the world shall worship Thee, sing of Thee, and praise thy Name."

4 O come hither, and behold the works of God; how wonderful He is in his doing toward the children of men.

12. *Thy clouds drop fatness.*] In the Bible Version the reading is, "Thy paths drop fatness;" that is, Fertility follows in thy footsteps.

13. *The dwellings*] rather, "The *pastures* of the wilderness."

Ps. LXVI. seems to have been written as a Song of Thanksgiving for some national mercy or deliverance; and to have been used in the Temple service.

2. *Be found liars unto Thee.*] Feign submission unto Thee,—as no longer daring to oppose Thee openly. Ps. xviii. 45.

5 He turned the sea into dry land, so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people, and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people, and make the voice of his praise to be heard:

8 Who holdeth our soul in life, and suffereth not our feet to slip.

9 For Thou, O God, hast proved us; Thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare, and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads; we went through fire and water, and Thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings, and will pay Thee my vows, which

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5. *He turned the sea into dry land,*] The exertion of God's power in behalf of his people is illustrated by the passage of the Red Sea and that of the river Jordan. Exod. xiv. 21; Joshua iv. 23.

There did we rejoice thereof.] "There did we [as a nation] rejoice in Him."

6. *And such as will not believe, &c.*] "Let not the rebellious exalt themselves."

8—12.] The long and severe trials of the nation, terminating in a national deliverance, are here referred to.

8. *Who holdeth our soul in life,*] Who hath preserved us alive.

9. *Thou also hast tried us, like as silver is tried.*] Thou hast tried and proved our fidelity by the fire of affliction, as silver is refined by the application of intense and continuous heat. Isa. xlviii. 10.

10. *Thou broughtest us into the snare,*] As hunted animals are driven into the net.

11. *To ride over our heads;*] As riders mount and lord it over their horses.

We went through fire and water,] Proverbial expressions for the extremity of difficulty and danger. Isa. xliii. 2.

A wealthy place.] A land of abundance.

I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto Thee fat burnt-sacrifices, with the incense of rams; I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God, and I will tell you what He hath done for my soul.

15 I called unto Him with my mouth, and gave Him praises with my tongue.

16 If I incline unto wickedness with mine heart, the Lord will not hear me.

17 But God hath heard me, and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer, nor turned his mercy from me.

PSALM LXVII.

PRAYER FOR THE SPREAD OF GOD'S TRUTH THROUGHOUT THE WORLD.

GOD be merciful unto us, and bless us, and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth; thy saving health among all nations.

3 Let the people praise Thee, O God; yea, let all the people praise Thee.

4 O let the nations rejoice and be glad;

Ps. LXVII. is used after the Second Lesson at Evening Service, and also in the Marriage Service.

1. *The light of his countenance,*] See Numb. vi. 26.

2. *Thy saving health*] Thy salvation. This verse forms a petition in the prayer of the Church for "all Conditions of Men."

for Thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise Thee, O God; let all the people praise Thee.

6 Then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing.

7 God shall bless us, and all the ends of the world shall fear Him.

Morning.] PSALM LXVIII. [*Day* 13.

SONG OF TRIUMPH AND PRAISE ON THE REMOVAL OF THE ARK TO MOUNT SION.

Proper Psalm for Whit-Sunday.

LET God arise, and let his enemies be scattered; let them also that hate Him flee before Him.

2 Like as the smoke vanisheth, so shalt Thou drive them away; and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God; let them also be merry and joyful.

6. *Bring forth her increase.*] Rich and abundant harvests were among the temporal blessings promised to God's ancient people, as the reward of faithfulness and obedience. Lev. xxvi. 4.

Ps. LXVIII, ascribed by the title in the Bible Version to David, begins with the words used at the moving forward of the ark in the wilderness, Numb. x. 35; and may have been written on the occasion of the bringing up of the ark to Mount Zion (see vv. 24, 25, 27). The Psalm has ever been regarded as prophetical of the ascension of Christ, and of the gift of the Holy Spirit which He won for men. See John xvi. 7.

4 O sing unto God, and sing praises unto his Name; magnify Him that rideth upon the heavens, as it were upon an horse; praise Him in his Name JAH, and rejoice before Him.

5 He is a Father of the fatherless, and defendeth the cause of the widows, even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity, but letteth the runagates continue in scarceness.

7 O God, when Thou wentest forth before the people, when Thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God, even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain

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4. *Magnify Him that rideth upon the heavens*, &c.] The meaning seems rather to be, "Raise a highway for Him who rideth through the desert;" and the allusion is probably to the passage of the ark, on which were the cherubims, through the wilderness. See Exod. xl. 38.

His name JAH,] The short form of Jehovah, which means "self-existing." Exod. iii. 14. The name Jah is often found in combination with another word, *Hallelu*, "Praise,"—so making *Hallelu-Jah*, or "Praise Jehovah," "Praise the Lord."

6. *That maketh men to be of one mind in an house*,] "God setteth the solitary in families." God giveth the desolate a home to dwell in.

But letteth the runagates continue in scarceness.] "But the rebellious dwell in a dry land."

7, 8. *O God, when Thou wentest forth*, &c.] These verses are nearly identical with a passage in the Song of Deborah, Judges v. 4, 5.

9. *A gracious rain*] A rain of gifts or bounties, including "the manna" and "the quails," as well as refreshing showers and water from the rock. See Isa. xliv. 3; Ps. lxxviii. 28.

upon thine inheritance, and refreshedst it when it was weary.

10 Thy congregation shall dwell therein; for Thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited; and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake, then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill, even an high hill, as the hill of Basan.

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10. *Thy congregation shall dwell therein;*] "Thy congregation hath dwelt therein;" that is, found a home or houses in the wilderness:

"In desert wild, thy pilgrims poor
Dwelt as in homes of rest secure."

11. *The Lord gave the word:*] The assurance of victory, which was immediately realized.

Of the preachers.] that is, of those who proclaimed the joyful news; namely, of the women who celebrated the victory with timbrels, songs, and dances. Exod. xv. 20. For the spiritual meaning, see St. Mark xvi. 15—20.

12. *They of the household*] those that remained at home.

13. *Though ye have lien among the pots,*] Among the brick-kilns and furnaces of Egypt: or the meaning may be, When ye lie down in peace beside the sheep-folds of Canaan, ye shall be in a condition of glory and splendour.

14. *White as snow in Salmon.*] On the overthrow of hostile kings, the sunshine of prosperity lightened the land, just as the dark mountain-top of Salmon gleamed brightly when covered with snow.

15. *As the hill of Basan,* &c.] A mountain of God,—a lofty

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth Him to dwell; yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, Thou hast led captivity captive, and received gifts for men; yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation; God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his wickedness.

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mountain is Mount Basan, but not to be compared in dignity and honour with God's own chosen hill, Mount Zion. Isa. ii. 2; Mic. iv. 1.

16. *Why hop ye so, ye high hills?*] Why are ye moved with envy? Why do ye look askance at Mount Zion for the honour put upon it by God?

17. *The chariots of God*] The power and majesty of Jehovah are represented under the figure of a mighty conqueror, followed by an immense train of war-chariots, and attended by myriads of the angelic host. See Deut. xx. 1; xxxii. 2; and refer to 2 Kings vi. 17.

18. *Thou art gone up on high,*] Thus the singers hymn the ascent of the ark to Mount Zion.

Thou hast led captivity captive,] Thou hast led captive the conquered enemy, and won from them spoil and tribute for distribution among men. This verse is quoted by St. Paul, Ephes. iv. 8, as prophetical of our Lord's ascension, and of the gifts of the Holy Spirit bestowed by Him upon men. See also Ephes. iii. 17.

20. *God is the Lord, by whom we escape death.*] Unto Jehovah the Lord belong deliverances from death. Deut. xxxii. 39; Rev. i. 18.

22 The Lord hath said, I will bring my people again, as I did from Basan; mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies, and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how Thou goest, how Thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after; in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations, from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel; the princes of Zabulon, and the princes of Nephthali.

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22. *As I did from Basan*, &c.] I will bring back my own in triumph, as I did aforetime from Basan, the extreme border of Canaan, and from the depths of the Red Sea. Some consider it to mean that God will bring back the enemies of his people as captives.

23. *That thy foot*, &c.] So that thou shalt plunge thy foot in blood; a striking figure, to signify the overthrow and slaughter of the enemies of Israel.

24—27.] The order of the triumphal procession to Mount Zion in celebration of victory is here described.

26. *From the ground of the heart.*] "From the fountain of Israel;" that is, Bless God, ye that are of the fountain [or race] of Israel. See Deut. xxxiii. 28; Isa. xlviii. 1.

27. *There is little Benjamin*, &c.] Benjamin the youngest. Two tribes to the south, and two to the north, are named as representatives of the whole number, all of which, no doubt, took their place in the procession. Zebulun and Nephthali distinguished themselves in the wars under Deborah and Barak. Judges v. 18.

28 Thy God hath sent forth strength for thee; stablish the thing, O God, that Thou hast wrought in us,

29 For thy temple's sake at Jerusalem; so shall kings bring presents unto Thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver; and when He hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt; the Morians' land shall soon stretch out her hands unto God.

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28. *Hath sent forth*] Hath ordained or assured thy strength and security.

Stablish the thing, O God, &c.] Secure to us the fruits of our late victory.

29. *For thy temple's sake*] Because of thy temple, because of thy manifested glory and power, as the God of Israel, 2 Chron. xxxii. 13; Isaiah lx. 3. The words may be regarded as prophetical of the gifts offered by the Gentile kings to Christ, Matt. ii. 11.

30. *When the company of the spear-men*,] This difficult verse is more clearly rendered as follows: Rebuke the wild beast of the reeds, the herd of bulls, with the calves of the people, till every one submit himself with pieces of silver. "Scatter Thou the people that delight in war."

By "the wild beast of the reeds" is meant the power of heathen Egypt, represented by the Hippopotamus or Behemoth, Job xl. 26. The "bulls," and the "calves" of the people, are the powerful kings and proud rebellious people who opposed themselves to the God of Israel. To submit with pieces of silver, is to offer gifts of money as tokens of allegiance.

31. *Then shall the princes come out of Egypt*;] When the enemies of Israel have been subdued, and the Church firmly established at Jerusalem, Princes shall come from Egypt [the heathen nations] to sue for peace and friendship. Refer to 1 Kings ix. 15, and x. 2. The Morians' land [Ethiopia] shall stretch out her hands as a suppliant. This passage is strikingly illustrated by the remarkable prophecy, Isa. xlv. 14.

32 Sing unto God, O ye kingdoms of the earth, O sing praises unto the Lord;
33 Who sitteth in the heavens over all from the beginning; lo, He doth send out his voice, yea, and that a mighty voice.
34 Ascribe ye the power to God over Israel; his worship, and strength is in the clouds.
35 O God, wonderful art Thou in thy holy places, even the God of Israel; He will give strength and power unto his people, blessed be God.

Evening.] PSALM LXIX. [*Day* 13.

THE COMPLAINT OF THE SUFFERING RIGHTEOUS MAN.

Proper Psalm for Good Friday.

SAVE me, O God; for the waters are come in, even unto my soul.
2 I stick fast in the deep mire, where no ground is; I am come into deep waters, so that the floods run over me.
3 I am weary of crying; my throat is dry; my sight faileth me for waiting so long upon my God.
4 They that hate me without a cause are more than the hairs of my head; they that

Ps. LXIX. is ascribed to David, both in the Bible version and by St. Paul, Rom. xi. 9; and may be compared with Psalms XXII and XXXV. It is quoted more frequently in the New Testament than any Psalm, except Ps. XXII.; and the Church, by appointing it to be read on the day of our Lord's crucifixion, confirms the generally received interpretation of it as prophetical of his passion and death.

1. *Even unto my soul.*] So as to endanger my life.

are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from Thee.

6 Let not them that trust in Thee, O Lord God of hosts, be ashamed for my cause; let not those that seek Thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof; shame hath covered my face.

8 I am become a stranger unto my brethren; even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me; and the rebukes of them that rebuked Thee are fallen upon me.

10 I wept, and chastened myself with fasting; and that was turned to my reproof.

11 I put on sackcloth also, and they jested upon me.

12 They that sit in the gate speak against

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5. *I paid them the things*, &c.] I gave up that which I took not away.

My simpleness,] "My foolishness," that is, in Scripture language, my wickedness. The Psalmist protests to Him who searcheth the heart, his innocence of the charges brought against him.

6. *Be confounded through me*,] that is, By seeing me, though innocent, suffer.

9. *The zeal of thine house hath even eaten me;*] A jealous regard for the honour of thy sanctuary hath worn me away. See John ii. 17; Rom. xv. 3.

11. *I put on sackcloth also*,] Sackcloth was the garb of mourning and humiliation. See Ps. xxxv. 13.

12. *They that sit in the gate*] The judges who with the elders sat in the gate of the city, to administer justice. The Psalmist thus complains that he is become a victim of injustice and contempt with both rulers and people, with the highest and the lowest.

me; and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto Thee in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy, even in the truth of thy salvation.

15 Take me out of the mire, that I sink not; O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable; turn Thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble; O haste Thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour; mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat; and when

15. *Take me out of the mire,*] The mire, the waters, and the floods, here and in verses 1, 2, are figures signifying the depths of trouble and affliction.

22. *They gave me gall to eat,* &c.] How exactly this prophecy was fulfilled in the case of our Lord, we read in Matt. xxvii. 34: "They gave Him vinegar to drink mingled with gall." See also John xix. 28, 29.

I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal; and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not; and ever bow Thou down their backs.

25 Pour out thine indignation upon them; and let thy wrathful displeasure take hold of them.

26 Let their habitation be void; and no man to dwell in their tents.

27 For they persecute Him whom Thou hast smitten; and they talk how they may vex them whom Thou hast wounded.

28 Let them fall from one wickedness to another, and not come into my righteousness.

29 Let them be wiped out of the book of the living; and not be written among the righteous.

30 As for me, when I am poor and in heaviness, thy help, O God, shall lift me up.

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23. *Their table*] that is, Their abundance and luxury. This and the following six verses are to be regarded as the expression of the Psalmist's desire that the just judgment of God would overtake his enemies: they also foreshadow the desolate and afflicted condition of the Jews as a nation.

24. *Let their eyes be blinded*, &c.] This verse is quoted by St. Paul, as foreshowing the blindness and obstinacy of the Jewish people in rejecting their Messiah, Rom. xi. 9, 10. See also Isaiah vi. 9, 10.

26. *Let their habitation be void;*] "Behold, your house is left unto you desolate," Matt. xxiii. 38; Acts i. 20.

27. *And they talk how they may vex*, &c.] They aggravate, by their words, the pain of those who are stricken by Thee.

31 I will praise the Name of God with a song; and magnify it with thanksgiving.
32 This also shall please the Lord, better than a bullock that hath horns and hoofs.
33 The humble shall consider this, and be glad; seek ye after God, and your soul shall live.
34 For the Lord heareth the poor; and despiseth not his prisoners.
35 Let heaven and earth praise Him; the sea, and all that moveth therein.
36 For God will save Sion, and build the cities of Judah; that men may dwell there, and have it in possession.
37 The posterity also of his servants shall inherit it, and they that love his Name shall dwell therein.

PSALM LXX.

GOD THE REFUGE OF THE POOR AND LOWLY.

HASTE Thee, O God, to deliver me; make haste to help me, O Lord.
2 Let them be ashamed and confounded that seek after my soul; let them be turned backward and put to confusion that wish me evil.
3 Let them for their reward be soon

32. *Better than a bullock*, &c.] Better, that is, than the most perfect sacrifice that could be offered on the altar.

37. *The posterity also of his servants*] The descendants from generation to generation of God's true worshippers.

Ps. LXX. This Psalm is a repetition of part of Psalm XL. verses 16- 21.

brought to shame, that cry over me, There, there.

4 But let all those that seek Thee be joyful and glad in Thee; and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery; haste Thee unto me, O God.

6 Thou art my helper, and my redeemer; O Lord, make no long tarrying.

Morning.] PSALM LXXI. [*Day* 14.

GOD OUR SUPPORT THROUGH LIFE, AND REFUGE IN OLD AGE.

A Psalm for the Visitation of the Sick.

IN Thee, O Lord, have I put my trust, let me never be put to confusion; but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be Thou my strong hold, whereunto I may alway resort; Thou hast promised to help me, for Thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly; out of the hand of the unrighteous and cruel man.

4 For Thou, O Lord God, art the thing

Ps. LXXI. is supposed to have been written by David in his old age.

1—3.] The first three verses are nearly the same as those at the opening of the 31st Psalm.

1. *Rid me,*] that is, Set me free.

that I long for; Thou art my hope, even from my youth.

5 Through Thee have I been holden up ever since I was born; Thou art He that took me out of my mother's womb; my praise shall be always of Thee.

6 I am become as it were a monster unto many; but my sure trust is in Thee.

7 O let my mouth be filled with thy praise; that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age, forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying, God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God; my God, haste Thee to help me.

11 Let them be confounded and perish that are against my soul; let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway; and will praise Thee more and more.

13 My mouth shall daily speak of thy

6. *A monster*] "A wonder;" something strange and startling.

11. *Let them be confounded*, &c.] The threat of Ahithophel, —"I will arise and pursue after David this night: and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only,"—this threat will serve to show the treacherous and cruel character of the enemies upon whom the Psalmist prays that God will execute judgment. See 2 Sam. xvii. 1, 2.

righteousness and salvation, for I know no end thereof.

14 I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed; until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that Thou hast done; O God, who is like unto Thee?

18 O what great troubles and adversities hast Thou shewed me! and yet didst Thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour, and comforted me on every side.

20 Therefore will I praise Thee and thy faithfulness, O God, playing upon an instrument of musick; unto Thee will I sing upon the harp, O Thou Holy One of Israel.

21 My lips will be fain when I sing unto

13. *For I know no end thereof.*] Thy mercies and deliverances are more than I can number.

14. *Will make mention*, &c.] Will ascribe all to thy favour and goodness, not to any might or merit of my own.

18. *Yet didst Thou turn and refresh me;*] "Thou shalt quicken me again, and shalt bring me up again from the depths of the earth," that is, from the lowest state of misery.

21. *My lips will be fain*] "My lips shall greatly rejoice," shall shout for joy.

Thee; and so will my soul whom Thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long; for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII.

THE REIGN OF CHRIST IN PEACE AND RIGHTEOUSNESS.

GIVE the King thy judgments, O God; and thy righteousness unto the King's son.

2 Then shall He judge thy people according unto right, and defend the poor.

3 The mountains also shall bring peace, and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer.

5 They shall fear Thee, as long as the sun and moon endureth, from one generation to another.

6 He shall come down like the rain into

Ps. LXXII. is entitled in the Bible, "A Psalm for Solomon," and is throughout prophetic of the advent and universal dominion of the Messiah.

1. *Give the King*, &c.] Grant that Solomon who is king, and also the king's (David's) son, may reign in righteousness,—Isa. xxxi. 1—and minister true judgment unto the people.

3. *The mountains also*, &c.] Peace and justice in his time shall smile alike upon all, whether high and lifted up, or humble and lowly.

4. *The simple folk by their right*,] He shall see justice done to the helpless and unprotected.

a fleece of wool, even as the drops that water the earth.

7 In his time shall the righteous flourish; yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other, and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before Him; his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before Him; all nations shall do Him service.

12 For He shall deliver the poor when he crieth, the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy; and shall preserve the souls of the poor.

14 He shall deliver their souls from false-

6. *Into a fleece of wool,*] The original word signifies something either sheared or mown; but the Bible version, "upon the mown grass," supported as it is by the best authorities, is to be preferred.

8. *And from the flood,* &c.] *i.e.* From the river (the Euphrates) unto the ends of the earth. Exod. xxiii. 31. The universal dominion of the Messiah is here foretold.

10. *The kings of Tharsis and of the isles*] Tharsis is probably Spain, 1 Kings x. 22; the isles are the islands and northern shores of the Mediterranean Sea.

Saba] or Seba, was the eldest son of Cush, Gen. x. 7; the family and tribe ultimately settled in that part of Africa which is now known as *Ethiopia.*

11. *All kings shall fall down before Him;*] Reference should be made to the adoration and gifts offered by the wise men to the infant Saviour. Matt. ii. 11.

hood and wrong; and dear shall their blood be in his sight.

15 He shall live, and unto Him shall be given of the gold of Arabia; prayer shall be made ever unto Him, and daily shall He be praised.

16 There shall be an heap of corn in the earth, high upon the hills; his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities, which shall be blessed through Him; and all the heathen shall praise Him.

18 Blessed be the Lord God, even the God of Israel, which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever; and all the earth shall be filled with his Majesty. Amen, Amen.

15. *He shall live*, &c.] "A king shall reign and prosper," Jer. xxiii. 5. The allusion is to Him who liveth and was dead, and is alive for evermore, Rev. i. 18.

16. *An heap of corn*, &c.] There shall be abundance of corn in the earth, even upon the tops of the mountains.

His fruit shall shake, &c.] The crops of corn shall be so high and heavy that they shall wave and resound like the cedar forests of Lebanon.

And shall be green] the meaning rather is, *They*, the inhabitants of the city, shall spring up and flourish like grass of the earth.

17. *His Name shall remain*] "His Name shall be continued as long as the sun."

19. *Amen, Amen.*] The doxology in verses 18 and 19, and the final Amen, mark the end of the second of the five books into which the Hebrews portioned out their Psalter.

Evening.] PSALM LXXIII. [*Day* 14.

IMPATIENCE AND DISTRUST CORRECTED.

TRULY God is loving unto Israel, even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone; my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death, but are lusty and strong.

5 They come in no misfortune like other folk, neither are they plagued like other men.

6 And this is the cause that they are so holden with pride, and overwhelmed with cruelty.

Psalms LXXIII.—LXXXIII. are all ascribed in the Bible titles to Asaph, but probably only four besides this, namely, LXXIII, LXXVIII, LXXXI, and LXXXII, were written by David's chief musician. The rest belong to another Asaph in a later age.

Ps. LXXIII. sets before us the peculiar trials to which the faith of the Israelite of old was exposed by the prosperity and success of the ungodly. Jehovah was revealed to him as a God of justice, rewarding the righteous and punishing the evil-doer; but the moral government of God might be questioned, when his enemies were exalted, and his true worshippers distressed and suffering. The Psalmist's doubts are all cleared up by the light thrown upon them in the sanctuary, — a light which makes plain the ways of God in suffering the wicked to prevail for a time, that their final overthrow may be the more signal.

2. *Nevertheless,*] "But as for me."

3. *I was grieved,* &c.] "For I was envious at the foolish, when I saw the prosperity of the wicked."

6. *So holden with pride,* &c.] "Therefore pride compasseth them about as a chain; violence covereth them as a garment."

7 Their eyes swell with fatness, and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven, and their tongue goeth through the world.

10 Therefore fall the people unto them; and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it; is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished, and chastened every morning.

14 Yea, and I had almost said even as they; but lo, then I should have condemned the generation of thy children.

7. *What they lust.*] Whatever their passion or fancy suggests.

8. *Speak of wicked blasphemy*, &c.] Their conversation is utterly corrupt and profane.

9. *They stretch forth their mouth*, &c.] Their bold and impious tongue spares neither God nor man.

10. *Therefore fall the people*, &c.] Therefore do the people, deluded by their seeming prosperity, flock after them; and thereby these wicked boasters derive great wealth and power.

13. *All the day long*, &c.] For, notwithstanding my strict observance of God's law, I endure constant trouble and suffering.

14. *Yea, and I had almost said*] I was nearly falling into this impious way of talking and reasoning; but had I done so, I should have condemned *the generation of thy children*, that is, thy true servants, who live a holier life, and act on a higher principle.

15 Then thought I to understand this, but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how Thou dost set them in slippery places, and castest them down, and destroyest them.

18 Oh, how suddenly do they consume, perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh; so shalt Thou make their image to vanish out of the city.

20 Thus my heart was grieved, and it went even through my reins.

21 So foolish was I, and ignorant, even as it were a beast before Thee.

22 Nevertheless, I am alway by Thee; for Thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee.

25 My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

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19. *Their image*] Their vain show and empty state.

20. *My reins.*] meaning, My inmost soul.

21. *As it were a beast*, &c.] As one who had lost his reason, and looked only to the outward appearance of things.

23. *And after that*, &c.] "And afterward receive me to glory," the glory to be hereafter revealed.

25. *My flesh and my heart*, &c.] My bodily powers may decay, but God sustains my spirit, and will be my eternal portion. In this passage we discover the expectation of a future resurrection. Compare Job xix. 25—27.

26 For lo, they that forsake Thee shall perish; Thou hast destroyed all them that commit fornication against Thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God, and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV.

APPEAL FOR GOD'S INTERPOSITION.

O GOD, wherefore art Thou absent from su so long? why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation, whom Thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance; and mount Sion, wherein Thou hast dwelt.

4 Lift up thy feet, that Thou mayest

26. *All them that commit fornication against Thee.*] The Church is constantly represented as the Bride of the Lord, see Isa. liv. 5; and those members of the Church who desert his service for that of idols are said to be guilty of fornication or adultery.

27. *The gates of the daughter of Sion.*] The principal places of resort in Jerusalem.

Ps. LXXIV.—This Psalm was probably written after the capture of Jerusalem and destruction of the temple by the Chaldæans, B.C. 588. After a pathetic description of the desolation of the temple of Jerusalem, and the affliction of the people, the Psalmist proceeds to ground a plea for God's merciful interference, on his miracles in behalf of his people in the old time.

4. *Lift up thy feet,* &c.] "Lift up thy feet unto the perpetual desolations," that is, Arise and come to visit the places utterly desolate: the enemy hath destroyed everything in thy sanctuary.

utterly destroy every enemy which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations, and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees, was known to bring it to an excellent work.

7 But now they break down all the carved work thereof with axes and hammers.

8 They have set fire upon thy holy places, and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, "Let us make havoc of them altogether:" thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more; no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest Thou thy hand?

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5. *Thine adversaries roar*, &c.] The enemies of God raise a shout of triumph in the places of solemn assembly; and set up their banners, that is, their flags and standards, as tokens of victory.

6. *He that hewed timber*, &c.] The builders of the temple, in the reign of King Solomon, prepared and carved the cedar-wood with nice and delicate skill; but all this beautiful work is now hewn and broken down by the axes and hammers of the destroyers.

10. *We see not our tokens*,] We see none of the signs of God's presence or favour, no sign of coming deliverance.

There is not one prophet more;] "There is no more any prophets," (Ezek. vii. 26,) "neither is there among us any one who knoweth how long."

why pluckest Thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old; the help that is done upon earth He doeth it Himself.

14 Thou didst divide the sea through thy power: Thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces, and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks; Thou driedst up mighty waters.

17 The day is thine, and the night is thine; Thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth; Thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked, and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies; and

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12. *Out of thy bosom*, &c.] Why is thy hand, the instrument of justice and vengeance, allowed to rest in thy bosom? Why is it not upraised to strike down thy enemies?

13. *The help that is done*, &c.] God worketh deliverance and salvation in the midst of the land.

14, 15. *Thou brakest the heads of the dragons*, &c.] The leviathans, or sea-monsters, are symbols of Pharaoh and his captains and army, who were destroyed in the Red Sea. Isa. li. 9—11.

15. *For the people in the wilderness.*] For the wild inhabitants of the Arabian shore.

18. *Thou hast set all the borders*] Fixed all the boundaries of the earth.

20. *The soul of thy turtle-dove*] The life of thy innocent, defenceless, and confiding people.

forget not the congregation of the poor for ever.

21 Look upon the covenant; for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed, but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause; remember how the foolish man blasphemeth Thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate Thee increaseth ever more and more.

Morning.] PSALM LXXV. [*Day* 15.

GOD THE ONLY SURE STAY OF A NATION.

UNTO Thee, O God, do we give thanks; yea, unto Thee do we give thanks.

2 Thy Name also is so nigh; and that do thy wondrous works declare.

3 When I receive the congregation, I shall judge according unto right.

21. *Darkness, and cruel habitations.*] For the dark places of the land are filled with abodes of violence.

24. *The presumption,* &c.] "The tumult of those that rise up against Thee increaseth continually."

Ps. LXXV.—In this Psalm praise is offered to the Lord Jehovah, as the just and discriminating Judge, supporting the weak who trust in Him, and subduing the proud and ungodly.

2. *Thy Name also is so nigh;*] Thou art near to defend and protect thy people; "a very present help in trouble."

3. *When I receive the congregation,*] To the grateful address of his people, Jehovah replies, When I hold the solemn assembly, I will give sentence with justice.

4 The earth is weak, and all the inhabiters thereof; I bear up the pillars of it.

5 I said unto the fools, "Deal not so madly;" and to the ungodly, "Set not up your horn.

6 Set not up your horn on high, and speak not with a stiff neck."

7 For promotion cometh neither from the east, nor from the west, nor yet from the south.

8 And why? God is the Judge; he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red; it is full mixed, and He poureth out of the same.

10 As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob, and praise Him for ever.

12 All the horns of the ungodly also will I break; and the horns of the righteous shall be exalted.

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4. *The earth is weak*, &c.] While the earth itself seems about to be dissolved, and all its inhabitants are utterly powerless, the Lord alone sustains the world on its foundations.

5. *I said unto the fools*, &c.] In these words the Psalmist, speaking in behalf of the people, and confiding in the promise of Jehovah, addresses their proud enemies.

Set not up your horn] Do not arrogantly exalt yourselves.

7. *For promotion cometh*, &c.] It is not to allies from any quarter that we look for help, but to God only.

9. *In the hand of the Lord*, &c.] The Lord gives their respective portions to the several nations; either the cup of prosperity and blessing, or as here, the cup of judgment and woe. Isa. li. 17.

PSALM LXXVI.

NATIONAL THANKSGIVING FOR VICTORY.

IN Jewry is God known; his Name is great in Israel.

2 At Salem is his tabernacle, and his dwelling in Sion.

3 There brake He the arrows of the bow, the shield, the sword, and the battle.

4 Thou art of more honour and might than the hills of the robbers.

5 The proud are robbed, they have slept their sleep; and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob, both the chariot and horse are fallen.

7 Thou, even Thou art to be feared; and who may stand in thy sight when Thou art angry?

8 Thou didst cause thy judgment to be heard from heaven; the earth trembled, and was still,

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Ps. LXXVI. is supposed to have been written and sung in celebration of the deliverance of Jerusalem by the miraculous destruction of Sennacherib's army, B.C. 710. See 2 Kings xix. 35, and Isa. xxxvi.—xxxvii.

1. *Jewry*] Judah.

2. *Salem*] Jerusalem.

4. *Thou art of more honour*, &c.] Thou, Jehovah, art mightier than the strongholds of the enemy.

5. *The proud are robbed*,] The stout of heart are despoiled; they sleep the sleep of death.

And all the men, &c.] "And none of the men of might have found their hands;" in other words, The mighty have become powerless.

6. *The chariot and horse are fallen*, &c.] If the description refers to the destruction of Sennacherib's army by the angel of God, nothing can be more graphic than the Bible Version, "Both the chariot and horse are cast into a deep sleep."

9 When God arose to judgment, and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise, and the fierceness of them shalt Thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about Him; bring presents unto Him that ought to be feared.

12 He shall refrain the spirit of princes, and is wonderful among the kings of the earth.

PSALM LXXVII.

THE REMEMBRANCE OF FORMER MERCIES A SOURCE OF COMFORT IN AFFLICTION.

I WILL cry unto God with my voice; even unto God will I cry with my voice, and He shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

10. *The fierceness of man*] Truly the wrath of men, controlled and directed by Thee, is made to minister to thy praise. See Isa. xxxvii. 29.

12. *He shall refrain*] "He will subdue the spirit of princes; He is to be feared by the kings of the earth."

Ps. LXXVII. is of uncertain date, but contains a fountain of rich consolation (namely, the experience or memory of God's loving-kindness and mercy) for all who are overwhelmed with grief or disquieted with doubts.

1. *I will cry unto God*, &c.] The Bible Version is in the past tense. "I cried unto the Lord with my voice, even unto God with my voice, and He gave ear unto me."

2. *My sore ran*,] The meaning seems rather to be, My hand was stretched out incessantly in prayer.

3 When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking; I am so feeble, that I cannot speak.

5 I have considered the days of old, and the years that are past.

6 I call to remembrance my song; and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent Himself for ever, and will He be no more entreated?

8 Is his mercy clean gone for ever; and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious; and will He shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity; but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord, and call to mind thy wonders of old time.

12 I will think also of all thy works; and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders;

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3. *Complain.*] Mourn, or groan in spirit.

4. *Thou holdest mine eyes,* &c.] Thou didst keep mine eyes from sleep: I was so troubled that I could not speak.

6. *My song;*] The song of praise for God's mercy which he sang in happier days.

10. *The years of the right hand,* &c.] The years wherein Jehovah manifested the victorious strength of his right hand.

and hast declared thy power among the people.

15 Thou hast mightily delivered thy people; even the sons of Jacob and Joseph.

16 The waters saw Thee, O God, the waters saw Thee, and were afraid; the depths also were troubled.

17 The clouds poured out water, the air thundered, and thine arrows went abroad.

18 The voice of thy thunder was heard round about; the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like sheep, by the hand of Moses and Aaron.

Evening.] PSALM LXXVIII. [*Day* 15.

THE WONDERS WHICH GOD WROUGHT FOR HIS PEOPLE IN THE OLD TIME.

HEAR my law, O my people; incline your ears unto the words of my mouth.

14. *The people.*] that is, The surrounding nations.

15—20.] These verses plainly refer to the signs and wonders wrought by God in Egypt and the wilderness for the deliverance of his chosen people.

Ps. LXXVIII. was written by Asaph the Seer, who lived in the time of David. It contains a summary of God's miraculous dealings with his people, from the time of Moses; and its main object is to warn Israel not to provoke a fresh judgment, by a fresh rebellion and apostasy.

2 I will open my mouth in a parable; I will declare hard sentences of old;
3 Which we have heard and known, and such as our fathers have told us;
4 That we should not hide them from the children of the generations to come; but to shew the honour of the Lord, his mighty and wonderful works that He hath done.
5 He made a covenant with Jacob, and gave Israel a law, which He commanded our forefathers to teach their children;
6 That their posterity might know it, and the children which were yet unborn;
7 To the intent that when they came up, they might shew their children the same;
8 That they might put their trust in God, and not to forget the works of God, but to keep his commandments;
9 And not to be as their forefathers, a faithless and stubborn generation, a generation that set not their heart aright, and

2. *I will declare hard sentences of old;*] I will utter wise sentences from of old; that is, lessons from Jewish history, which were written for our learning. The events narrated were types or examples of things which were to happen under the Christian dispensation; and as these dealings of God with his ancient people conveyed instructions which it required wisdom and sagacity to extract and apply to later times and circumstances, they had the character of a parable. The words are quoted by the evangelist St. Matthew as receiving a more exact fulfilment in the parables of our Saviour. See Matt. xiii. 35.

5. *To teach their children,* &c.] Referring to the commandments and statutes which he had given to the Jews, Moses enjoins as follows: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7, and xi. 19.

whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim, who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God, and would not walk in his law;

12 But forgat what He had done, and the wonderful works that He had shewed for them.

13 Marvellous things did He in the sight of our forefathers, in the land of Egypt, even in the field of Zoan.

14 He divided the sea, and let them go through; He made the waters to stand on an heap.

15 In the day-time also He led them with a cloud, and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock, so that it gushed out like the rivers.

18 Yet for all this they sinned more

10. *Like as the children of Ephraim,*] Ephraim, the principal tribe, is here put for the whole of Israel; and the charge against the people is, that they shrunk from executing the commands of Jehovah, and, like bowmen flying in fear from the enemy, deserted the post which the Almighty had assigned to them.

13. *Zoan.*] One of the oldest cities of Lower Egypt.

14—54.] For the historical events which are commemorated in these verses, the reader is referred to Exod. vii.—xvii.; Numb. xi., xvi., xx., xxi., xxv.; and Deut. viii., ix.

17. *Waters out of the stony rock;*] "They drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. x. 4.

against Him, and provoked the most Highest in the wilderness.

19 They tempted God in their hearts, and required meat for their lust.

20 They spake against God also, saying, "Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal; but can He give bread also, or provide flesh for his people?"

22 When the Lord heard this, He was wroth; so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God, and put not their trust in his help.

24 So He commanded the clouds above, and opened the doors of heaven.

25 He rained down manna also upon them for to eat, and gave them food from heaven.

26 So man did eat angels' food, for He sent them meat enough.

27 He caused the east wind to blow under heaven; and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust, and feathered fowls like as the sand of the sea.

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22. *So the fire was kindled in Jacob,*] that is, God's fiery indignation was excited against his people. See Numb. xi. 10. "The anger of the Lord was kindled greatly."

26. *Angels' food:*] The manna which was rained down upon the Israelites, is shown by our Lord Himself to be a type of Him who was the true bread which came down from heaven. See John vi. 31, 35, 48—51.

29 He let it fall among their tents, even round about their habitation.

30 So they did eat, and were well filled: for He gave them their own desire; they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them; yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more, and believed not his wondrous works.

33 Therefore their days did He consume in vanity, and their years in trouble.

34 When He slew them, they sought Him, and turned them early, and enquired after God.

35 And they remembered that God was their strength; and that the high God was their Redeemer.

36 Nevertheless, they did but flatter Him with their mouth, and dissembled with Him in their tongue.

37 For their heart was not whole with Him, neither continued they stedfast in his covenant.

38 But He was so merciful, that He forgave their misdeeds, and destroyed them not.

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31. *The wealthiest*] The strongest, and most vigorous. Wealth is the old word for well-being; thus in the Litany we pray for deliverance "in all time of our tribulation, in all time of our *wealth*."

33. *Their days did He consume in vanity*, &c.] that is, In weary marches backwards and forwards in the wilderness, during a space of forty years, and in vain longings to enter into the Land of Promise.

39 Yea, many a time turned He his wrath away, and would not suffer his whole displeasure to arise.

40 For He considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke Him in the wilderness, and grieved Him in the desert.

42 They turned back, and tempted God, and moved the Holy One in Israel.

43 They thought not of his hand, and of the day when He delivered them from the hand of the enemy;

44 How He had wrought his miracles in Egypt, and his wonders in the field of Zoan.

45 He turned their waters into blood, so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up, and frogs to destroy them.

47 He gave their fruit unto the caterpillar, and their labour unto the grasshopper.

48 He destroyed their vines with hailstones, and their mulberry-trees with the frost.

49 He smote their cattle also with hailstones, and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of

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40. *But flesh,*] Mere frail and mortal men.

47. *The grasshopper.*] "The locust." See Exod. x. 13—15 for an account of the plague of locusts.

his wrath, anger, displeasure, and trouble; and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death, but gave their life over to the pestilence;

52 And smote all the first-born in Egypt, the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, He led them forth like sheep, and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear, and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary, even to his mountain which He purchased with his right hand.

56 He cast out the heathen also before them, caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God, and kept not his testimonies;

58 But turned their backs, and fell away

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50. *Evil angels*] Not bad angels, but angels to execute his chastisements on the wicked and rebellious. Some think that by evil angels are meant the various plagues and judgments which were the means and instruments of God's vengeance.

52. *Ham.*] Egypt is called the land of Ham, because the Egyptians were descended from Ham, one of the sons of Noah.

55. *His sanctuary,*] The Holy Land, in which his sanctuary was established.

56. *For an heritage.*] For the division of Canaan among the tribes of Israel, see Joshua xiii. 7; xix. 51.

57. *So they tempted,*] "Yet they tempted."

like their forefathers, starting aside like a broken bow.

59 For they grieved Him with their hill-altars, and provoked Him to displeasure with their images.

60 When God heard this, He was wroth, and took sore displeasure at Israel.

61 So that He forsook the tabernacle in Silo, even the tent that He had pitched among men.

62 He delivered their power into captivity, and their beauty into the enemy's hand.

63 He gave his people over also unto the sword, and was wroth with his inheritance.

64 The fire consumed their young men, and their maidens were not given to marriage.

65 Their priests were slain with the sword, and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep, and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts, and put them to a perpetual shame.

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59. *Hill-altars,*] Altars set upon high places for the worship of their idols. Refer to Jer. xvii. 2; Ezek. xx. 28.

61. *The tabernacle in Silo,*] God in his anger permitted his ark, which had been established at Shiloh, to be captured by the Philistines. 1 Sam. iv. 3—11. "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." Jer. vii. 12.

62. *Their power, their beauty*] The ark, the symbol of Divine power and glory, is meant.

64. *The fire*] The flames of war, the fire of battle. Compare Deut. xxxii. 22.

65. *Their priests were slain*] Alluding, perhaps, to the death of Hophni and Phineas, the sons of Eli, and probably other priests, who were slain at the time when the ark was taken by the Philistines. 1 Sam. iv. 11.

68 He refused the tabernacle of Joseph, and chose not the tribe of Ephraim;
69 But chose the tribe of Judah, even the hill of Sion which He loved.
70 And there He built his temple on high, and laid the foundation of it like the ground which He hath made continually.
71 He chose David also his servant, and took him away from the sheep-folds.
72 As he was following the ewes great with young ones He took him, that he might feed Jacob his people, and Israel his inheritance.
73 So he fed them with a faithful and true heart, and ruled them prudently with all his power.

Morning.] PSALM LXXIX. [*Day* 16.

A PEOPLE'S LAMENTATION, AND CRY FOR HELP.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled, and made Jerusalem an heap of stones.
2 The dead bodies of thy servants have they given to be meat unto the fowls of the

68, 69. *He refused the tabernacle of Joseph*, &c.] The precedency was transferred from Ephraim to Judah. When the ark was recovered, it was not taken to Shiloh, in the tribe of Ephraim, but to Mount Zion.

73. *And ruled them prudently*] Yea, He guided them with a skilful hand.

Ps. LXXIX. refers to the same national disasters as the Seventy-fourth; the invasion of the Chaldeans, the capture of Jerusalem, and the desecration and destruction of the temple.

1. *Thine inheritance;*] The land of Canaan, which was allotted by God as an inheritance to his people.

air, and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem; and there was no man to bury them.

4 We are become an open shame to our enemies; a very scorn and derision unto them that are round about us.

5 Lord, how long wilt Thou be angry? shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known Thee; and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say, "Where is now their God?"

11 O let the vengeance of thy servants' blood that is shed be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before Thee; according to the

6. *Pour out thine indignation upon the heathen*] God's judgments are here invoked, not against all heathen nations generally, but upon those which had levied war against Israel.

8. *Our old sins,*] that is, The iniquities of our forefathers.

greatness of thy power, preserve Thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed Thee, reward Thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give Thee thanks for ever, and will alway be shewing forth thy praise from generation to generation.

PSALM LXXX.

THE VINE TRANSPLANTED FROM EGYPT.

HEAR, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep: shew Thyself also, Thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses; stir up thy strength, and come and help us.

3 Turn us again, O God; shew the light of thy countenance, and we shall be whole.

13. *Reward Thou them*, &c.] Repay them manifold the reproaches they have cast upon Thee; as when they tauntingly asked, "Where is their God?" Ver. 10.

Ps. LXXX. is an earnest prayer for the restoration of God's favour to his suffering and persecuted people; whose past privileges and present desolation are described under the figure of a vine, fenceless and open to the ravages of the beasts of the field.

1. *O Thou Shepherd of Israel*,] The benediction of the dying Jacob on his son Joseph seems here alluded to. See Gen. xlix. 24.

Thou that sittest upon the cherubims.] "Thou that dwellest between the cherubims." Exod. xx. 22.

2. *Before Ephraim*, &c.] In the order of march through the wilderness, these three tribes followed next after the ark; and the prayer is, that God will manifest his presence in like manner now.

4 O Lord God of hosts, how long wilt
Thou be angry with thy people that prayeth?
5 Thou feedest them with the bread of
tears; and givest them plenteousness of tears
to drink.
6 Thou hast made us a very strife unto
our neighbours; and our enemies laugh us
to scorn.
7 Turn us again, Thou God of hosts;
shew the light of thy countenance, and we
shall be whole.
8 Thou hast brought a vine out of Egypt;
Thou hast cast out the heathen, and planted
it.
9 Thou madest room for it; and when it
had taken root it filled the land.
10 The hills were covered with the shadow
of it; and the boughs thereof were like the
goodly cedar-trees.
11 She stretched out her branches unto
the sea, and her boughs unto the river.
12 Why hast Thou then broken down her
hedge, that all they that go by pluck off her
grapes?
13 The wild boar out of the wood doth

6. *A very strife*] A cause of contention.

8. *A vine out of Egypt;*] The people of Israel, in this Psalm, are beautifully compared with a luxuriant and spreading vine, transplanted from Egypt to Palestine. The vine which God planted in Canaan is a type of the Christian Church.

11. *Her branches unto the sea*, &c.] The kingdom of Israel, in the reign of Solomon, extended from the "river Euphrates to the Mediterranean Sea."

13. *The wild boar*, &c.] The "wild boar," and the "wild beasts," are the fierce enemies of Israel; the Assyrians, Babylonians, Egyptians, &c.

root it up; and the wild beasts of the field devour it.

14 Turn Thee again, Thou God of hosts; look down from heaven; behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted, and the branch that Thou madest so strong for thyself.

16 It is burnt with fire, and cut down; and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand; and upon the son of man, whom Thou madest so strong for thine own self.

18 And so will not we go back from Thee. O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts; shew the light of thy countenance, and we shall be whole.

PSALM LXXXI.

PSALM FOR A GREAT FESTIVAL.—GOD'S EXPOSTULATION WITH HIS PEOPLE.

SING we merrily unto God our strength; make a cheerful noise unto the God of Jacob.

17. *Upon the man of thy right hand;*] Upon Israel thy first-born.

In Ps. LXXXI, the people are exhorted to celebrate one of their national festivals—probably either the passover, or the feast of trumpets (Lev. xxxiii. 24)—with songs and musical instruments, in accordance with the law given them by Moses. The Almighty reminds the Israelites of the wonders which He had wrought for them in the old time, re-

2 Take the psalm, bring hither the tabret, the merry harp with the lute.

3 Blow up the trumpet in the new moon, even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel, and a law of the God of Jacob.

5 This He ordained in Joseph for a testimony, when he came out of the land of Egypt, and had heard a strange language.

6 "I eased his shoulder from the burden; and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee; and heard thee what time as the storm fell upon thee.

8 I proved thee also, at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel; if thou wilt hearken unto me,

10 There shall no strange god be in thee, neither shalt thou worship any other god.

11 I am the Lord thy God, who brought

proves them for their ingratitude, and pictures the happy condition which they would have attained had they continued stedfast in the way of his commandments.

5. *In Joseph*] For the children or descendants of Joseph.

6. *I eased his shoulder from the burden;*] In these words, to the end of the Psalm, Jehovah the Lord Himself speaks.

7. *And heard thee what time as the storm fell upon thee.*] "I answered thee in the secret place of thunder." See Ps. xviii. 11. The allusion may be to the voice of Jehovah from the cloudy pillar, or to the commandments which He gave from the midst of the thick darkness on Mount Sinai. See Exod. xx. 18, 19, and Ps. xcix. 7: "He spake unto them out of the cloudy pillar."

8. *The waters of strife.*] or, The waters of Meribah, a name signifying strife; where the people, suffering from thirst, and finding no water, broke out into impatient complaints against Moses. See Exod. xvii. 2.

thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice, and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts, and let them follow their own imaginations.

14 O that my people would have hearkened unto me! for if Israel had walked in my ways,

15 I should soon have put down their enemies, and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars; but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour; and with honey out of the stony rock should I have satisfied thee."

Evening.] PSALM LXXXII. [*Day* 16.

GOD'S ADMONITION TO UNJUST JUDGES.

GOD standeth in the congregation of princes: He is a Judge among gods.

16. *The haters of the Lord should have been found liars;*] "Should have submitted themselves unto Him;" or should feign submission. Deut. xxxiii. 29.

Their time] that is, The time of his own people, the period of their prosperity, should have continued without interruption.

17. *Honey out of the stony rock*, &c.] I would have brought not water, but honey, out of the bare rock, to satisfy thy wants. See Deut. xxxii. 13; 1 Sam. xiv. 25.

LXXXII.–1. *The congregation of princes:*] or, The assembly of the mighty. Compare Isa. iii. 14: "The Lord will enter into judgment with the ancients of his people, and the princes thereof."

He is a Judge among gods.] He pronounceth sentence upon

2 "How long will ye give wrong judgment, and accept the persons of the ungodly?
3 Defend the poor and fatherless; see that such as are in need and necessity have right.
4 Deliver the outcast and poor; save them from the hand of the ungodly.
5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.
6 I have said, Ye are gods, and ye are all the children of the most Highest.
7 But ye shall die like men, and fall like one of the princes."
8 Arise, O God, and judge Thou the earth, for Thou shalt take all heathen to thine inheritance.

PSALM LXXXIII.

PRAYER AGAINST THE DESIGNS OF THE CONFEDERATE NATIONS.

HOLD not thy tongue, O God; keep not still silence; refrain not thyself, O God.

the judges and magistrates, who are called gods, as being God's ministers, and as speaking in his name.

2—4.] These verses contain God's expostulation and charge.

5. *All the foundations of the earth*, &c.] The principles of law and justice, which are the foundations of all government, are shaken.

6. *I have said, Ye are gods*, &c.] I have admitted and proclaimed your authority and commission as my representatives.

7. *Ye shall die*, &c.] You are not secured against the common lot of men, but shall fall and die like others.

Ps. LXXXIII. was probably written during the war of Jehoshaphat, (2 Chron. xx.; Ps. xxvii. 5,) about the year B.C. 896, as an appeal to God against a powerful combination of enemies.

2 For lo, thine enemies make a murmuring; and they that hate Thee have lift up their head.

3 They have imagined craftily against thy people, and taken counsel against thy secret ones.

4 They have said, "Come, and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance."

5 For they have cast their heads together with one consent, and are confederate against Thee;

6 The tabernacles of the Edomites, and the Ismaelites; the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek, the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them, and have holpen the children of Lot.

9 But do Thou to them as unto the Madianites, unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor, and became as the dung of the earth.

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3. *Thy secret ones.*] Those who are under the cover of thy protection.

6. *The tabernacles*, &c.] The tabernacles, or tents, stand for the tribes to which they belonged, and which dwelt in them.

The Hagarens;] The descendants of Hagar the bondwoman.

7. *Gebal,*] The Gebalites, or Giblites. Josh. xiii. 5.

8. *Assur*] The Assyrians also are joined with them, and become allies to the children of Lot, namely, to the Moabites and Ammonites, descendants of Moab and Ammon, the incestuous children of Lot.

9. *The Madianites—Sisera*, &c.] Refer to Judges vii. 23-25; iv. 15—24.

10. *Dung of the earth.*] He became as dung to manure and fertilise the soil.

11 Make them and their princes like Oreb and Zeb; yea, make all their princes like as Zeba and Salmana;

12 Who say, "Let us take to ourselves the houses of God in possession."

13 O my God, make them like unto a wheel, and as the stubble before the wind;

14 Like as the fire that burneth up the wood, and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest, and make them afraid with thy storm.

16 Make their faces ashamed, O Lord, that they may seek thy Name.

17 Let them be confounded and vexed ever more and more; let them be put to shame, and perish.

18 And they shall know that Thou, whose Name is Jehovah, art only the most Highest over all the earth.

PSALM LXXXIV.

THE EXILE'S LONGING FOR THE HOUSE OF GOD.

O HOW amiable are thy dwellings, Thou Lord of hosts!

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11. *Like Oreb and Zeb;*] See Judges vii. 25.

Zeba and Salmana;] Judges viii. 12—21.

12. *The houses of God*] The dwellings of the people of God.

13. *Make them like unto a wheel,*] Rather, like chaff whirled round by the wind.

14. *The mountains.*] The forests on the mountains' sides.

15. *Persecute*] Pursue.

In Ps. LXXXIV, the loyal and ardent affection which the true Israelite bore to the courts of the Lord's house are described in language of the most touching beauty and simplicity. This Psalm, which bears

2 My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house; they will be always praising Thee.

5 Blessed is the man whose strength is in Thee, in whose heart are thy ways;

6 Who going through the vale of misery use it for a well; and the pools are filled with water.

7 They will go from strength to strength; and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer; hearken, O God of Jacob.

9 Behold, O God our defender, and look upon the face of thine Anointed.

10 For one day in thy courts is better than a thousand.

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a striking resemblance in its subject and spirit to Psalms XLII. XLIII., is ascribed to the sons of Korah; and may have been written while, with David, they were deprived of the privilege of the temple service, during the rebellion of Absalom.

5. *In whose heart are thy ways;*] that is, Who love the ways that lead to thy house.

6, 7. *Who going through the vale of misery,* &c.] Whose journey, though it be through a barren and thirsty land, becomes to their minds pleasant and refreshing from the thought of the home to which it leads—a thought which gives them daily new strength—till at last they are enabled to present themselves every one to God their Lord, in his temple at Jerusalem.

10. *Better than a thousand.*] that is, Than a thousand days spent elsewhere.

11 I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence; the Lord will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13 O Lord God of hosts, blessed is the man that putteth his trust in Thee.

PSALM LXXXV.

TEMPORAL DELIVERANCE AND ETERNAL REDEMPTION.

Proper Psalm for Christmas Day.

LORD, Thou art become gracious unto thy land; Thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people, and covered all their sins.

3 Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour; and let thine anger cease from us.

5 Wilt Thou be displeased at us for ever; and wilt Thou stretch out thy wrath from one generation to another?

11. *Rather be a door-keeper*, &c.] Rather lie humbly at the outer door of God's house, than be a pampered guest in the house of the ungodly. See Acts iii. 2.

Ps. LXXXV.—God is earnestly entreated for his chosen people in consideration of his past mercies to them, especially in bringing back the captive children of Judah to their own land.

4. *Turn us*, &c.] Turn us to thy way, and restore to us thy favour.

6 Wilt Thou not turn again, and quicken us, that thy people may rejoice in Thee?
7 Shew us thy mercy, O Lord; and grant us thy salvation.
8 I will hearken what the Lord God will say concerning me; for He shall speak peace unto his people, and to his saints, that they turn not again.
9 For his salvation is nigh them that fear Him that glory may dwell in our land.
10 Mercy and truth are met together; righteousness and peace have kissed each other.
11 Truth shall flourish out of the earth; and righteousness hath looked down from heaven.
12 Yea, the Lord shall shew loving-kindness; and our land shall give her increase.
13 Righteousness shall go before Him, and He shall direct his going in the way.

Morning.] PSALM LXXXVI. [*Day* 17.

THE PRAYER OF GOD'S SERVANT IN DISTRESS.

BOW down thine ear, O Lord, and hear me; for I am poor, and in misery.
2 Preserve Thou my soul, for I am holy:

8. *That they turn not again.*] that is, to idolatry and disobedience.

9. *That glory may dwell in our land.*] The light of God's countenance and favour: prophetically, the glory foretold by Haggai ii. 7—9; the glory as of the only-begotten of the Father, full of grace and truth. John i. 14.

10—12. *Mercy and truth are met together*, &c.] This combination of God's love and faithfulness may apply to certain temporal deliverances, but was most fully manifested when the Son of God "became flesh, and dwelt among us."

LXXXVI.—2. *For I am holy:*] I am "thy servant," as at ver. 16, and cxvi. 16. The expression is equivalent to that in

my God, save thy servant that putteth his trust in Thee.

3 Be merciful unto me, O Lord, for I will call daily upon Thee.

4 Comfort the soul of thy servant; for unto Thee, O Lord, do I lift up my soul.

5 For Thou, Lord, art good and gracious, and of great mercy unto all them that call upon Thee.

6 Give ear, Lord, unto my prayer; and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon Thee, for Thou hearest me.

8 Among the gods there is none like unto Thee, O Lord; there is not one that can do as Thou doest.

9 All nations whom Thou hast made shall come and worship Thee, O Lord, and shall glorify thy Name.

10 For Thou art great, and doest wondrous things; Thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto Thee, that I may fear thy Name.

12 I will thank Thee, O Lord my God, with all my heart; and will praise thy Name for evermore.

13 For great is thy mercy toward me, and

Ps. cxix. 94: "I am thine, O save me:" and means, I am devoted to thy service; a worshipper of Thee, the true God, not of any of the gods of the heathen.

6. *Ponder*] Weigh, consider.

8. *Among the gods*] Among those who are falsely regarded and worshipped as gods by the heathen.

9. *All nations*, &c.] A time is foreseen when all the heathen shall enter into his temple, the Christian Church, and worship the true God.

Thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me, and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.

15 But Thou, O Lord God, art full of compassion and mercy; long-suffering, plenteous in goodness and truth.

16 O turn Thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed, because Thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII.

ZION THE MOTHER AND BIRTH-PLACE OF THE NATIONS.

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee, thou city of God.

3 I will think upon Rahab and Babylon, with them that know me.

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13. *From the nethermost hell.*] From the pit beneath; *i. e.* from imminent peril of death.

14. *The congregations of naughty men*] "The assemblies of violent men."

Have sought after my soul,] Have conspired against my life.

LXXXVII.—1. *Her foundations*] The foundations of the Holy City and temple.

2. *Very excellent things,* &c.] "Glorious things are announced of thee."

3. *I will think upon Rahab and Babylon, with them that know me.*] More clearly, "I will set down, or record, Egypt and Babylon, among those who

4 Behold ye the Philistines also, and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her; and the most High shall stablish her.

6 The Lord shall rehearse it when He writeth up the people, that he was born there.

7 The singers also and trumpeters shall He rehearse: All my fresh springs shall be in Thee.

PSALM LXXXVIII.

LAMENTATIONS OF A SORROWFUL AND AFFLICTED SPIRIT.

Proper Psalm for Good Friday.

O LORD God of my salvation, I have cried day and night before Thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

know me;" in other words, the Egyptians and Babylonians shall be brought to a knowledge of the true God.

4. *Behold ye the Philistines also*, &c.] The Philistine, the Tyrian, and the Ethiopian, shall each of them be born there, *i. e.* become children of Sion.

5. *That he was born in her;*] That this and that man—one man after another—was born in the city of Sion, and so was adopted into the family of God.

6. *When He writeth up the people,*] When He enumerates and registers the people. "And a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name." Mal. iii. 16; see also Rev. xx. 12.

7. *The singers also and trumpeters shall He rehearse:*] The Psalmist here speaks of the heathen converts coming in as in a triumphal procession, led on by singers and players on instruments.

All my fresh springs] All my sources of joy and comfort.

Ps. LXXXVIII.—This Psalm, which is one continued strain of mourning and dejection, without any light or relief, is applied by the Church to Him who is emphatically called the Man of Sorrows.

2 For my soul is full of trouble, and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit; and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave, who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit, in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, and Thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, and made me to be abhorred of them.

8 I am so fast in prison, that I cannot get forth.

9 My sight faileth for very trouble. Lord, I have called daily upon Thee; I have stretched forth my hands unto Thee.

10 Dost Thou shew wonders among the dead; or shall the dead rise up again, and praise Thee?

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2. *Unto hell.*] The grave.

3. *I am counted*] I am looked upon as a man at the point of death.

4. *Free among the dead,*] Cut off and cast away from the world, as though dead already.

Like unto them that are wounded,] Like the slain that lie in the grave.

6. *Thy storms.*] As pain, sickness, and sorrow.

7. *Thou hast put away mine acquaintance*] How true this was of Christ, we read in St. Matt. xxvi. 56; St. Luke xxiii. 49.

8. *I am so fast in prison,*] "I am shut up," debarred from the company of friends.

9. *My sight faileth for very trouble.*] "Mine eye mourneth by reason of affliction."

10—12. *Dost Thou shew wonders among the dead;*] The urgent plea is, if I am to be

11 Shall thy loving-kindness be shewed in the grave, or thy faithfulness in destruction?
12 Shall thy wondrous works be known in the dark, and thy righteousness in the land where all things are forgotten?
13 Unto Thee have I cried, O Lord, and early shall my prayer come before Thee.
14 Lord, why abhorrest Thou my soul, and hidest Thou thy face from me?
15 I am in misery, and like unto him that is at the point to die; even from my youth up thy terrors have I suffered with a troubled mind.
16 Thy wrathful displeasure goeth over me, and the fear of Thee hath undone me.
17 They came round about me daily like water, and compassed me together on every side.
18 My lovers and friends hast Thou put away from me, and hid mine acquaintance out of my sight.

Evening.] PSALM LXXXIX. [*Day* 17.

GOD'S COVENANTED MERCIES.

Proper Psalm for Christmas Day.

MY song shall be alway of the loving-kindness of the Lord; with my mouth

delivered at all, it must be at once, as life is fast failing.

15. *A troubled mind.*] With terror and distraction of mind.

Ps.LXXXIX.—In this Psalm are celebrated the mercy, faithfulness, and sovereign power of Jehovah. The promises made to David are to have their full accomplishment in Christ.

will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever; thy truth shalt Thou stablish in the heavens.

3 "I have made a covenant with my chosen; I have sworn unto David my servant;

4 Thy seed will I stablish for ever, and set up thy throne from one generation to another."

5 O Lord, the very heavens shall praise thy wondrous works, and thy truth in the congregation of the saints.

6 For who is he among the clouds, that shall be compared unto the Lord?

7 And what is he among the gods, that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Him.

9 O Lord God of hosts, who is like unto Thee? thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea; Thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it; Thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is

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2. *Thy truth shalt Thou stablish in the heavens.*] Like the heavens, dost Thou establish thy faithfulness.

3—4. *I have made a covenant,* &c.] These verses are put into the mouth of God, as containing the terms of his covenant with his servant David.

thine; Thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south; Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat; mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in Thee! they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name, and in thy righteousness shall they make their boast.

18 For Thou art the glory of their strength, and in thy loving-kindness Thou shalt lift up our horns.

19 For the Lord is our defence; the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst, "I have laid help upon one that is mighty; I have exalted one chosen out of the people.

13. *Tabor and Hermon*] As Tabor was a mountain on the west of Judea, and Hermon on the east; God is glorified as the Creator of the whole world, north, south, east, and west.

17. *Make their boast.*] They shall be exalted.

18. *Lift up our horns.*] Give us strength and power.

20. *Thou spakest sometime* &c.] God made a promise to his people to set David upon the throne of Israel, and to establish his reign for evermore in his seed, namely, Christ.

The *visions* may refer to the revelations made to Samuel, 1 Sam. xvi. 1; and to Nathan, 2 Sam. vii. 8—17, 1 Chron. xvii. 15.

I have laid help upon one that is mighty;] I have

21 I have found David my servant; with my holy oil have I anointed him.

22 My hand shall hold him fast, and my arm shall strengthen him.

23 The enemy shall not be able to do him violence; the son of wickedness shall not hurt him.

24 I will smite down his foes before his face, and plague them that hate him.

25 My truth also and my mercy shall be with him, and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea, and his right hand in the floods.

27 He shall call me, Thou art my Father, my God, and my strong salvation.

28 And I will make him my first-born, higher than the kings of the earth.

29 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever, and his throne as the days of heaven.

31 But if his children forsake my law, and walk not in my judgments;

endowed a man of war with strength.

21. *With my holy oil*] Refer to 1 Sam. xvi. 13.

23. *The son of wickedness*, &c.] The reader will remember how frequently David was delivered out of the hand of Saul. See 2 Sam. xxii. 1.

26. *I will set his dominion also in the sea,*] A promise of the vast extension of David's kingdom. The sea, properly, is the Mediterranean; and the floods, the river Euphrates.

27, 28. *He shall call me*, &c.] These verses seem plainly to lead us on to Christ. See Ps. ii. 7; Col. i. 15—18; Heb. i. 6.

31—34. *But if his children*] God will visit for the offences of his Church and people, and chastise the guilty; but He will

32 If they break my statutes, and keep not my commandments; I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips; I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever; and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon, and as the faithful witness in heaven."

37 But Thou hast abhorred and forsaken thine Anointed, and art displeased at him.

38 Thou hast broken the covenant of thy servant, and cast his crown to the ground.

39 Thou hast overthrown all his hedges, and broken down his strong holds.

40 All they that go by spoil him, and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword, and givest him not victory in the battle.

43 Thou hast put out his glory, and cast his throne down to the ground.

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not forget his covenant, nor forsake his chosen.

36. *The faithful witness in heaven.*] The rainbow. See Gen. ix. 13.

37—44. *But Thou,* &c.] These verses seem to have been written in a season when the Church of Israel was passing through great trials, and overrun by victorious enemies.

44 The days of his youth hast Thou shortened, and covered him with dishonour.
45 Lord, how long wilt Thou hide thyself, for ever; and shall thy wrath burn like fire?
46 O remember how short my time is; wherefore hast Thou made all men for nought?
47 What man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of hell?
48 Lord, where are thy old loving-kindnesses, which Thou swarest unto David in thy truth?
49 Remember, Lord, the rebuke that thy servants have, and how I do bear in my bosom the rebukes of many people;
50 Wherewith thine enemies have blasphemed Thee, and slandered the footsteps of thine Anointed. Praised be the Lord for evermore. Amen, and Amen.

Morning.] PSALM XC. [*Day* 18.

GOD'S ETERNITY:—MAN'S SHORT AND FLEETING EXISTENCE.

A Psalm used in the Burial Service.

LORD, Thou hast been our refuge from one generation to another.

46. *For nought?*] or, In vain; for a life of vanity and trouble.
47. *What man is he that liveth, and shall not see death?*] Who shall deliver himself from the power of the grave?
49. *The rebukes of many people;*] The reproaches of many nations.
50. *The footsteps of thine Anointed:*] Pursuing Him with reproaches wherever He goes.
Praised be the Lord] This doxology concludes the third Book of the Psalms.

Ps. XC. "A Prayer of Moses, the man of God," was probably

2 Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting, and world without end.

3 Thou turnest man to destruction; again Thou sayest, "Come again, ye children of men."

4 For a thousand years in thy sight are but as yesterday, seeing that is passed as a watch in the night.

5 As soon as Thou scatterest them they are even as a sleep, and fade away suddenly like the grass.

6 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before Thee, and our secret sins in the light of thy countenance.

9 For when Thou art angry all our days

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written towards the close of the forty years' wandering in the wilderness, when nearly the whole generation of the Israelites of full age who came out of Egypt had passed away, as God had foredoomed. See Numb. xiv. 29.

2. *Or ever*] Before. *World without end.*] For endless ages.

3. *Come again*, &c.] Return to the dust whence thou wast taken. Gen. iii. 19.

4. *Are but as yesterday*, &c.] "Are but as yesterday when it is passed, and as a watch in the night." 2 Pet. iii. 8.

5. *As soon as Thou scatterest them*] "Thou carriest them away as with a flood; they are as a sleep," or, short-lived and flitting as a dream.

9. *When Thou art angry*, &c.] We consume away and perish in thy wrath. Allusion may be made to such visitations as those mentioned in Numb. xiv. 37, xvi. 32.

are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath, for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Turn Thee again, O Lord, at the last, and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon; so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that Thou hast plagued us, and for the years wherein we have suffered adversity.

16 Shew thy servants thy work, and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us. Prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

11. *But who regardeth the power of thy wrath,*] Who heeds, as seriously as he ought to do, the consequences of thy anger, so as to be led to fear and serve Thee aright?

15. *Comfort us again now* after *the time*, &c.] *After*, in the sense of *according to*. "Make us glad according to the days wherein Thou hast afflicted us." Let our future comfort and prosperity bear some proportion to our past troubles and afflictions.

16. *Shew thy servants thy work*, &c.] The prayer of Moses that the people might be permitted to see the glory of God in the land of promise; a prayer which may well be used by Christians in a spiritual sense.

PSALM XCI.

GOD THE PROTECTOR OF HIS SERVANTS IN ALL DANGERS.

WHOSO dwelleth under the defence of the most High shall abide under the shadow of the Almighty.

2 I will say unto the Lord, "Thou art my hope, and my strong hold, my God, in Him will I trust."

3 For He shall deliver thee from the snare of the hunter, and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

Ps. XCI. is a most comforting expression of the trust of the pious Israelite in the protecting care of God, whether against natural disease and accident, or the violence and treachery of men. It may be summed up in the words of St. Paul: "If God be for us, who can be against us?" Rom. viii. 31.

8. *The reward of the ungodly.*] The retribution or punishment which overtakes sinners.

9 For Thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee; neither shall any plague come nigh thy dwelling.

11 For He shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon Me, therefore will I deliver him. I will set him up, because he hath known my Name.

15 He shall call upon Me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him, and shew him my salvation.

PSALM XCII.

THE BLESSEDNESS OF THANKSGIVING.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most Highest;

9. *Thou hast set*, &c.] Thou, the godly person, in taking the Lord for thy hope, hast obtained a secure refuge and house of defence.

11, 12. *For He shall give*, &c.] Words used by the devil to tempt our Lord into the sin of presumption. Matt. iv. 6.

13. *Upon the lion and adder:*] "Behold, I give you power to tread upon serpents and scorpions," &c. Luke x. 19; Acts xxviii. 4. The lion may be taken as the emblem of open violence, the adder of secret malice.

Ps. XCII. is entitled in the Bible, "a Psalm or Song for

2 To tell of thy loving-kindness early in the morning, and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

4 For Thou, Lord, hast made me glad through thy works, and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this, and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then shall they be destroyed for ever; but Thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish, and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn; for I am anointed with fresh oil.

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the Sabbath Day," and seems to call upon us to take up God's own words, and pronounce the works of creation "very good." The destruction of the ungodly and the exaltation of the righteous are also declared.

2. *Thy truth*] Thy faithfulness to thy covenant and promise.

7. *When the ungodly*] Though the wicked shoot up like grass, and all the workers of iniquity flourish; they shall be destroyed for ever. But Thou, O Jehovah, dwellest on high unto eternity.

9. *I am anointed*, &c.] The anointing with oil was the form of bestowing kingship, or supreme power. The same figure is employed in the New Testament to mark the gifts of the Holy Spirit. See 1 John ii. 20, 27.

10 Mine eye also shall see his lust of mine enemies, and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age, and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is, and that there is no unrighteousness in Him.

Evening.] PSALM XCIII. [*Day* 18.

THE MAJESTY, POWER, AND HOLINESS OF JEHOVAH.

THE Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded Himself with strength.

2 He hath made the round world so sure that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: Thou art from everlasting.

4 The floods are risen, O Lord, the floods

10. *Shall see his lust*] Mine eye sees its desire; that is, witnesses the downfal of my enemies.

13. *Shall be fat and well-liking.*] Plants full of sap, and flourishing.

Ps. XCIII. asserts, in figurative language, the supreme control of the Most High over the fierce and tumultuous rage of his enemies, and prophetically, the triumph of the Gospel and the Church over the rage of persecution.

3. *Hath thy seat been prepared;*] Hath thy throne been established.

have lift up their voice; the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure. Holiness becometh thine house for ever.

PSALM XCIV.

GOD THE ALL-SEEING, ALL-AVENGING JUDGE.

O LORD God, to whom vengeance belongeth; Thou God, to whom vengeance belongeth, shew thyself.

2 Arise, Thou Judge of the world, and reward the proud after their deserving.

3 Lord, how long shall the ungodly, how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully, and make such proud boasting?

5 They smite down thy people, O Lord, and trouble thine heritage.

6 They murder the widow, and the stranger, and put the fatherless to death.

7 And yet they say, "Tush, the Lord shall not see, neither shall the God of Jacob regard it."

6. *Thy testimonies,*] Thy word, and thy promises.

Becometh] that is, Adorns or graces.

Ps. XCIV. is a testimony to the righteous government of God; that He will not suffer the wicked to go unpunished, nor forsake those who put their trust in Him.

1. *To whom vengeance belongeth,*] "To Me belongeth vengeance and recompence," Deut. xxxii. 35; a passage referred to by St. Paul, Rom. xii. 19.

8 Take heed, ye unwise among the people. O ye fools, when will ye understand?
9 He that planted the ear, shall He not hear? or He that made the eye, shall He not see?
10 Or He that nurtureth the heathen, it is He that teacheth man knowledge, shall not He punish?
11 The Lord knoweth the thoughts of man, that they are but vain.
12 Blessed is the man whom Thou chastenest, O Lord, and teachest him in thy law;
13 That Thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.
14 For the Lord will not fail his people, neither will He forsake his inheritance;
15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.
16 Who will rise up with me against the wicked, or who will take my part against the evil-doers?
17 If the Lord had not helped me, it had not failed, but my soul had been put to silence.

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10. *He that nurtureth*, &c.] He that imparteth wisdom and understanding to the heathen nations.

13. *Patience in time of adversity*, &c.] or, Rest and safety in the days of evil, until death or destruction overtake the wicked.

15. *Until righteousness*, &c.] Justice may seem to have forsaken the seat of law, but this was only for a season of trial; she will resume her seat of judgment, and then all true and righteous men will wait upon her.

17. *It had not failed*, &c.] If the Lord had not taken my part, I must soon have been laid in the silent grave.

18 But when I said, "My foot hath slipt," thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

20 Wilt Thou have any thing to do with the stool of wickedness, which imagineth mischief as a law?

21 They gather them together against the soul of the righteous, and condemn the innocent blood.

22 But the Lord is my refuge, and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice; yea, the Lord our God shall destroy them.

Morning.] PSALM XCV. [*Day* 19.

AN INVITATION TO BLESS AND WORSHIP GOD.

O COME, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with

18. *But when I said, My foot hath slipt*, &c.] While I thought I was falling, thy mercy held me up.

20. *The stool of wickedness*,] The seat of wicked judges, who devise mischief, and give to evil-doers the sanction and authority of law.

Ps. XCV. called the "Venite," from the first word in the Latin Version, has been used by the Church from the earliest times as a suitable introduction to the worship and praise of Almighty God. For this reason it is sometimes termed "the Invitatory Psalm," and has consequently been placed by our own Church before the Psalms at Morning Service.

thanksgiving, and shew ourselves glad in Him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 In his hand are all the corners of the earth; and the strength of the hills is his also.

5 The sea is his, and He made it; and his hands prepared the dry land.

6 O come, let us worship and fall down, and kneel before the Lord our Maker.

7 For He is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

8 To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness,

9 When your fathers tempted Me, proved Me, and saw my works.

10 Forty years long was I grieved with this generation, and said, "It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath, that they should not enter into my rest."

4. *The corners of the earth;*] "The deep places of the earth." The mountains and the valleys are alike in his power.

8. *As in the provocation, and as in the day of temptation*] rather, as at Meribah—as in the day of Massah. Exod. xvii. 7; Heb. iii. 7—11.

9. *And saw my works.*] Notwithstanding the miracles and wondrous works which they had seen. Exod. xvii. 7.

11. *My rest.*] The promised rest of Canaan, and also that rest of which Canaan was a type. See Heb. iv. 9.

PSALM XCVI.

ALL NATIONS AND ALL NATURE INVITED TO JOIN THE CHORUS OF PRAISE AND THANKSGIVING TO JEHOVAH.

O SING unto the Lord a new song; sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name; be telling of his salvation from day to day.

3 Declare his honour unto the heathen, and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised; He is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols; but it is the Lord that made the heavens.

6 Glory and worship are before Him; power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people, ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

Ps. XCVI. forms part of David's Song of Thanksgiving on bringing up the Ark of God to Mount Sion. See 1 Chron. xvi. 23—33.

1. *A new song;*] A song of thanksgiving for new mercies. Ps. xxxiii. 3; Isa. xlii. 10; Ps. xcviii. 1; Rev. v. 9, 10.

7. *O ye kindreds of the people,*] Ye families of the nations; ye nations of different race.

8. *Presents,*] It was the custom in the East to offer gifts to a conqueror or king, in token of submission or allegiance. 2 Sam. viii. 2. Here it signifies offerings, incense, &c. See Mal. i. 11.

9 O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.

10 Tell it out among the heathen that the Lord is King; and that it is He who hath made the round world so fast that it cannot be moved; and how that He shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoice before the Lord.

13 For He cometh, for He cometh to judge the earth, and with righteousness to judge the world, and the people with his truth.

PSALM XCVII.

JEHOVAH THE SOLE GOD AND JUDGE OF ALL THE EARTH.

THE Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

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9. *In the beauty of holiness;*] With reference outwardly to the beauty of the holy sanctuary, and the vestments of the priests; inwardly, to the ornament of a pure and undefiled spirit. Refer to Matt. xxii. 11; Rev. xix. 8.

13. *For He cometh,*] A prophetic anticipation of Christ's coming to judgment.

Ps. XCVII, like the preceding one, treats of the power and majesty of God, and looks forward to the triumph of the Messiah.

1. *The multitude of the isles*] The word isle, or island, is constantly used in Scripture to signify any country beyond the sea.

2 Clouds and darkness are round about Him; righteousness and judgment are the habitation of his seat.

3 There shall go a fire before Him, and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship Him, all ye gods.

8 Sion heard of it, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For Thou, Lord, art higher than all that are in the earth; Thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; He shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the

2—5. *Clouds and darkness*, &c.] Similar imagery is employed in Ps. xviii. 7—15. It may be compared to the description of the terrors of Mount Sinai.

7. *Vain gods:*] rather, Idols, vanities, shadows.

Worship Him, all ye gods.] "When He bringeth in the first-begotten into the world He saith, And let all the angels of God worship Him." Heb. i. 6.

8. *Sion heard of it,*] Of the overthrow and confusion of idolaters, and of God's sovereign judgments.

righteous, and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

Evening.] PSALM XCVIII. [*Day* 19.

THANKSGIVING FOR VICTORY.—CHRIST'S COMING AND KINGDOM FORESHEWN.

O SING unto the Lord a new song; for He hath done marvellous things.

2 With his own right hand, and with his holy arm, hath He gotten Himself the victory.

3 The Lord declared his salvation; his righteousness hath He openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

6 Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms; O

Ps. XCVIII.—This animated ode of triumph and praise, which belongs probably to the period of David's reign, is adopted in our Prayer-Book as one of the Canticles after the First Lesson at Evening Service.

3. *The Lord declared his salvation;*] Hath made known, manifested his power to save.

4. *All the ends of the world,* &c.] Compare Isa. lii. 10, where the same words are used —words which, in their fullest meaning, must point to the redemption of the world by our Saviour Christ.

7. *Shawms;*] Translated in the Bible "cornet," another kind of wind instrument.

shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord; for He is come to judge the earth.

10 With righteousness shall He judge the world, and the people with equity.

PSALM XCIX.

THE MAJESTY, JUSTICE, AND MERCY OF JEHOVAH.

THE Lord is King, be the people never so impatient: He sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion, and high above all people.

3 They shall give thanks unto thy Name, which is great, wonderful, and holy.

4 The King's power loveth judgment: Thou hast prepared equity: Thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God, and fall down before his footstool, for He is holy.

Ps. XCIX. differs from Pss. XCV—XCVIII. in its greater nationality of tone. They celebrate the praises of Jehovah as God and Saviour of mankind: this Psalm regards Him as the peculiar God of Israel, and dwells upon the especial privileges of the Jewish people. Compare Rom. ix. 4, 5.

1. *The Lord is King*, &c.] "The Lord reigneth, let the people tremble; He sitteth between the cherubim, let the earth be moved."

4. *The King's power loveth judgment*:] The King, though all-powerful, loveth justice and equity.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name; these called upon the Lord, and He heard them.

7 He spake unto them out of the cloudy pillar; for they kept his testimonies, and the law that He gave them.

8 Thou heardest them, O Lord our God; thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship Him upon his holy hill; for the Lord our God is holy.

PSALM C.

INVITATION TO ALL PEOPLE TO JOIN WITH ISRAEL IN THE PRAISE OF THEIR GRACIOUS GOD.

O BE joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord He is God: it

6. *Samuel among such*, &c.] For an instance of Samuel's intercessory prayer, see 1 Sam. vii. 9.

8. *Thou forgavest them*, &c.] rather, "Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions;" that is, on account of the new and sinful ways which they found out for themselves in defiance of thy law. See Eccl. vii. 29.

Ps. C. as applicable to Christian as to Jewish worship, is used daily by the Church after the Second Lesson at Morning Service. This Psalm concludes a connected series of ten, (XCI—C) all of which appear to belong to the same time and to the same writer. They concur in exhibiting the relation in which Israel stood to the rest of the world, the temporal and spiritual deliverance of God's people, and the overthrow of his enemies, who had too long oppressed them. The tone of this portion of the Psalms resembles that of the latter chapters of Isaiah.

is He that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto Him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

PSALM CI.

DAVID'S PRINCIPLES AS A MAN AND AS A RULER.

MY song shall be of mercy and judgment; unto Thee, O Lord, will I sing.

2 O let me have understanding in the way of godliness.

3 When wilt Thou come unto me? I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness; there shall no such cleave unto me.

5 A froward heart shall depart from me; I will not know a wicked person.

6 Whoso privily slandereth his neighbour, him will I destroy.

Ps. CI.—This Psalm seems to bear a peculiarly domestic character, and contains invaluable lessons for the guidance of a household.

2. *O let me have understanding*] "I will behave myself wisely in a perfect way."

3. *Come unto me?*] that is, to my succour and support. When wilt Thou lift up the light of thy countenance upon me?

Will walk in my house] Will conduct myself towards my household and among my people.

6. *Him will I destroy.*] I will cut off and remove from my presence and favour.

7 Whoso hath also a proud look and high stomach, I will not suffer him.

8 Mine eyes look upon such as are faithful in the land, that they may dwell with me.

9 Whoso leadeth a godly life, he shall be my servant.

10 There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the city of the Lord.

Morning.] PSALM CII. [*Day* 20.

PRIVATE AND PUBLIC SORROW.

HEAR my prayer, O Lord, and let my crying come unto Thee.

2 Hide not thy face from me in the time of my trouble; incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke, and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass, so that I forget to eat my bread.

5 For the voice of my groaning, my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wil-

7. *A high stomach,*] A proud, self-trusting, wilful spirit.

Ps. CII. is the fifth of the Penitential Psalms. The Psalmist laments his own and his country's troubles, but expresses a full confidence that God will in time remember his covenant of mercy, and grant deliverance.

6, 7. *I am become,* &c.] The mourner compares himself to

derness, and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow, that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long; and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping;

10 And that because of thine indignation and wrath; for Thou hast taken me up, and cast me down.

11 My days are gone like a shadow, and I am withered like grass.

12 But Thou, O Lord, shalt endure for ever, and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that Thou have mercy upon her; yea, the time is come.

14 And why? thy servants think upon her stones, and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord, and all the kings of the earth thy Majesty.

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a bird which loves the solitude, and remains apart from his fellows. This description does not suit the sparrow, whose habits are not solitary but gregarious. It has been suggested that the bird referred to may be the solitary thrush, a species common in more southern climes.

9. *Have eaten ashes*, &c.] Have fed upon trouble and sorrow. See Isa. xxx. 20.

10. *For Thou hast taken me up*, &c.] Thou hast lifted me up, and hurled me to the ground.

15. *The heathen shall fear*, &c.] So shall the Gentiles reverence the Name of Jehovah.

16 When the Lord shall build up Sion, and when his glory shall appear;
17 When He turneth Him unto the prayer of the poor destitute, and despiseth not their desire.
18 This shall be written for those that come after, and the people which shall be born shall praise the Lord.
19 For He hath looked down from his sanctuary; out of the heaven did the Lord behold the earth;
20 That He might hear the mournings of such as are in captivity, and deliver the children appointed unto death.
21 That they may declare the Name of the Lord in Sion, and his worship at Jerusalem;
22 When the people are gathered together, and the kingdoms also, to serve the Lord.
23 He brought down my strength in my journey, and shortened my days.
24 But I said, "O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.
25 Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

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18. *For those that come after,*] These instances of God's mercy and faithfulness shall be recorded for future generations.

23. *In my journey,*] My journey of life.

24. *As for thy years,*] The eternity of God is appealed to as implying the immutability of his purposes.

25—28.] These verses are quoted, Heb. i. 10—12, with special application to our Lord Jesus Christ, as shewing his eternal, unchangeable nature.

26 They shall perish, but Thou shalt endure; they all shall wax old as doth a garment;

27 And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight."

PSALM CIII.

THE PRAISE OF A GRATEFUL SOUL FOR GOD'S MANIFOLD MERCIES.

PRAISE the Lord, O my soul; and all that is within me praise his holy Name.

2 Praise the Lord, O my soul, and forget not all his benefits;

3 Who forgiveth all thy sin, and healeth all thine infirmities.

4 Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

5 Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment for all them that are oppressed with wrong.

7 He shewed his ways unto Moses, his works unto the children of Israel.

Ps. CIII. is ascribed to David; but though belonging to his age, it may fitly be employed for the purpose of praise and thanksgiving by Christians of all times.

5. *Lusty*] Strong, vigorous, full of life.

As an eagle.] "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Isa. xl. 31.

8 The Lord is full of compassion and mercy, long-suffering, and of great goodness.
9 He will not alway be chiding, neither keepeth He his anger for ever.
10 He hath not dealt with us after our sins, nor rewarded us according to our wickednesses.
11 For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear Him.
12 Look how wide also the east is from the west; so far hath He set our sins from us.
13 Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him.
14 For He knoweth whereof we are made; He remembereth that we are but dust.
15 The days of man are but as grass; for he flourisheth as a flower of the field.
16 For as soon as the wind goeth over it, it is gone, and the place thereof shall know it no more.
17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him, and his righteousness upon children's children;
18 Even upon such as keep his covenant, and think upon his commandments to do them.
19 The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.
20 O praise the Lord, ye angels of his, ye

10. *He hath not dealt with us after our sins,*] He hath not punished us as we, for our sins, deserved. Thus, in the Litany, we pray, "O Lord, deal not with us *after* (according to) our sins; neither reward us *after* our iniquities."

that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening.] PSALM CIV. [*Day* 20.

HYMN OF PRAISE TO THE CREATOR OF ALL THINGS.

Proper Psalm for Whit-Sunday.

PRAISE the Lord, O my soul: O Lord my God, Thou art become exceeding glorious; Thou art clothed with majesty and honour.

2 Thou deckest Thyself with light as it were with a garment, and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits, and his ministers a flaming fire.

5 He laid the foundations of the earth, that it never should move at any time.

Ps. CIV.—A noble poem, setting forth, in the richest language, the power and goodness of God, as Maker of the world and all that therein is.

3. *The beams of his chambers,* &c.] that is, Maketh his dwelling-place in the waters.

4. *He maketh his angels spirits,*] A passage quoted by St. Paul, Heb. i. 7. See Job xxxviii. 35.

5. *Never should move at any time.*] or, "Should not be removed for ever."

6 Thou coveredst it with the deep like as with a garment; the waters stand in the hills.
7 At thy rebuke they flee; at the voice of thy thunder they are afraid.
8 They go up as high as the hills, and down to the valleys beneath; even unto the place which Thou hast appointed for them.
9 Thou hast set them their bounds which they shall not pass, neither turn again to cover the earth.
10 He sendeth the springs into the rivers, which run among the hills.
11 All beasts of the field drink thereof, and the wild asses quench their thirst.
12 Beside them shall the fowls of the air have their habitation, and sing among the branches.
13 He watereth the hills from above; the earth is filled with the fruit of thy works.
14 He bringeth forth grass for the cattle, and green herb for the service of men;
15 That he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart.
16 The trees of the Lord also are full of

6. *Thou coveredst it with the deep*] With the deep waters. See Gen. i. 2.

The waters stand in the hills.] "The waters stood above the mountains."

7. *At thy rebuke they flee;*] "At thy rebuke they fled; at the voice of thy thunder they hasted away."

10. *Into the rivers,*] rather, as in the Bible Version, "into the valleys."

13. *From above;*] From his chambers on high,—from the clouds. See verse 3.

16. *The trees of the Lord*] The majestic trees which had sprung up without human care or cultivation. Compare Ps.

sap, even the cedars of Libanus which He hath planted;

17 Wherein the birds make their nests, and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats, and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons, and the sun knoweth his going down.

20 Thou makest darkness that it may be night, wherein all the beasts of the forest do move.

21 The lions roaring after their prey, do seek their meat from God.

22 The sun ariseth, and they get them away together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour, until the evening.

24 O Lord, how manifold are thy works! in wisdom hast Thou made them all: the earth is full of thy riches.

25 So is the great and wide sea also; wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that leviathan, whom Thou hast made to take his pastime therein.

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lxxx. 10, where, in the Bible Version, the goodly cedars are in the margin called (according to the Hebrew form of superlative) the "cedars of God."

18. *The conies.*] The animal here meant is supposed to be the Syrian hyrax, a creature somewhat resembling the English rabbit. See Prov. xxx. 26.

20. *Thou makest darkness that it may be night,*] "Thou makest darkness and it is night."

Wherein all the beasts of the forest do move.] Then do all the wild beasts of the forest prowl.

26. *Leviathan,*] The whale may probably be meant. See Job xli. 1.

27 These wait all upon Thee, that Thou mayest give them meat in due season.

28 When Thou givest it them they gather it; and when Thou openest thy hand, they are filled with good.

29 When Thou hidest thy face they are troubled; when Thou takest away their breath they die, and are turned again to their dust.

30 When Thou lettest thy breath go forth they shall be made; and Thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of Him; if He do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live; I will praise my God while I have my being.

34 And so shall my words please Him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

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29. *Hidest thy face*] When Thou withdrawest thy favour and protection; as in times of famine, storm, or frost.

30. *When Thou lettest thy breath go forth*, &c.] Thou sendest forth thy breath, they are created; and Thou renewest the face of the earth.

32.] This verse is rendered in the Bible, "He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke."

Morning.] PSALM CV. [*Day* 21.

GOD'S DEALINGS WITH ISRAEL OF OLD.

O GIVE thanks unto the Lord, and call upon his Name; tell the people what things He hath done.

2 O let your songs be of Him, and praise Him; and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength; seek his face evermore.

5 Remember the marvellous works that He hath done, his wonders, and the judgments of his mouth,

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the Lord our God; his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise, that He made to a thousand generations;

9 Even the covenant that He made with Abraham, and the oath that He sware unto Isaac;

Ps. CV. The Psalmist calls upon his countrymen to praise Jehovah, who, ever mindful of his covenant with their father Abraham, had delivered them from their long captivity in Egypt, and brought them, by signs and wonders which He did, into the possession of the promised land of Canaan. The first fifteen verses are found in 1 Chron. xvi. 8—22.

5. *Judgments of his mouth,*] Sentences of judgment pronounced and executed against his enemies.

10 And appointed the same unto Jacob
for a law, and to Israel for an everlasting
testament;
11 Saying, "Unto thee will I give the land
of Canaan, the lot of your inheritance;"
12 When there were yet but a few of them,
and they strangers in the land;
13 What time as they went from one nation
to another, from one kingdom to another
people;
14 He suffered no man to do them wrong,
but reproved even kings for their sakes;
15 "Touch not mine anointed, and do my
prophets no harm."
16 Moreover, He called for a dearth upon
the land, and destroyed all the provision of
bread.
17 But He had sent a man before them;
even Joseph, who was sold to be a bond-
servant;

10. *And appointed the same*] that is, He confirmed his covenant or testament.

12. *But a few of them,*] "And Jacob said to Simeon and Levi, Ye have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I, being *few in number*, they shall gather themselves against me, and slay me." Gen. xxxiv. 30.

Strangers in the land;] "I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting covenant; and I will be their God." Gen. xvii. 8. See also Gen. xxiii. 4, and Acts vii. 5.

15. *Mine anointed,*] My chosen instruments: those whom, like the patriarchs Abraham, Isaac, Jacob, and Joseph, God had set apart and consecrated to his service, and for the execution of his providential designs.

Prophets] This term is applied, not to those only who foretold future events, but to holy men commissioned by God to speak in his name.

17. *Even Joseph,*] For the history of Joseph, see Genesis, especially xxxix. 1, and xlv. 7, 8.

18 Whose feet they hurt in the stocks; the iron entered into his soul;
19 Until the time came that his cause was known, the word of the Lord tried him.
20 The king sent, and delivered him, the prince of the people let him go free.
21 He made him lord also of his house, and ruler of all his substance;
22 That he might inform his princes after his will, and teach his senators wisdom.
23 Israel also came into Egypt, and Jacob was a stranger in the land of Ham.
24 And He increased his people exceedingly, and made them stronger than their enemies;
25 Whose heart turned so, that they hated his people, and dealt untruly with his servants.
26 Then sent He Moses his servant, and Aaron whom He had chosen.
27 And these shewed his tokens among them, and wonders in the land of Ham.
28 He sent darkness, and it was dark, and they were not obedient unto his word.
29 He turned their waters into blood, and slew their fish.

18. *The stocks; the iron*] When Joseph was imprisoned (Gen. xxxix. 20), he was probably bound with fetters of iron which galled his legs.

19. *That his cause was known,*] or, Until his words, that is, his prophecy to his fellow-servants, came to pass.

The word of the Lord tried him.] The interpretation of the dreams which he was enabled by the vision to make, cleared and justified him.

22. *Inform his princes*] Command and direct, according to his pleasure, the great men and rulers of Pharaoh's court.

Senators] Elders, councillors.

23. *The land of Ham.*] Egypt.

28. *He sent darkness,*] For the account of the plagues of Egypt, see Exod. viii—xii.

30 Their land brought forth frogs; yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies, and lice in all their quarters.

32 He gave them hailstones for rain, and flames of fire in their land.

33 He smote their vines also, and fig-trees, and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable, and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land, even the chief of all their strength.

36 He brought them forth also with silver and gold; there was not one feeble person among their tribes.

37 Egypt was glad at their departing, for they were afraid of them.

38 He spread out a cloud to be a covering, and fire to give light in the night-season.

39 At their desire He brought quails, and He filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out, so that rivers ran in the dry places.

41 For why? He remembered his holy promise, and Abraham his servant.

36. *With silver and gold;*] The children of Israel, on their departure, asked and received from the Egyptians "jewels of silver and jewels of gold." Exod. xii. 35.

38. *A cloud—and fire*] In allusion to the cloud by day, and the pillar of fire by night, which went before their armies. Numb. ix. 16.

42 And He brought forth his people with joy, and his chosen with gladness.
43 And gave them the lands of the heathen; and they took the labours of the people in possession;
44 That they might keep his statutes, and observe his laws.

Evening.] PSALM CVI. [*Day* 21.

GOD'S MERCIES AND JUDGMENTS IN THE WILDERNESS.

O GIVE thanks unto the Lord, for He is gracious, and his mercy endureth for ever.
2 Who can express the noble acts of the Lord, or shew forth all his praise?
3 Blessed are they that alway keep judgment, and do righteousness.
4 Remember me, O Lord, according to the favour that Thou bearest unto thy people: O visit me with thy salvation;
5 That I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.
6 We have sinned with our fathers; we have done amiss, and dealt wickedly.
7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness

43. *The labours of the people*] The fruits of their labour; their corn, and wine, and oil.

Ps. CVI. was probably written about the end of the Babylonian captivity.

3. *Keep judgment,*] Observe the rules of equity.

5. *The felicity,* &c.] The happiness and prosperity of thy chosen ones.

in remembrance; but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, He helped them for his Name's sake, that He might make his power to be known.

9 He rebuked the Red Sea also, and it was dried up; so He led them through the deep, as through a wilderness.

10 And He saved them from the adversary's hand, and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them; there was not one of them left.

12 Then believed they his words, and sang praise unto Him.

13 But within a while they forgat his works, and would not abide his counsel.

14 But lust came upon them in the wilderness, and they tempted God in the desert.

15 And He gave them their desire, and sent leanness withal into their soul.

16 They angered Moses also in the tents, and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan, and covered the congregation of Abiram.

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9. *As through a wilderness.*] As over dry land.

13. *Would not abide his counsel.*] Would not trust his promise, and wait in patience for its fulfilment.

14. *Lust*] The cravings of appetite. Numb. xi. 4.

15. *And sent leanness*] But, while showering down flesh in abundance for them to eat, sent a plague and wasting sickness upon them. See Numb. xi. 33, 34.

16. *Angered*] "Envied Moses."

17. *The earth opened,*] For the history of the rebellion of

18 And the fire was kindled in their company; the flame burnt up the ungodly.
19 They made a calf in Horeb, and worshipped the molten image.
20 Thus they turned their glory into the similitude of a calf that eateth hay.
21 And they forgat God their Saviour, who had done so great things in Egypt;
22 Wondrous works in the land of Ham, and fearful things by the Red Sea.
23 So He said, He would have destroyed them, had not Moses his chosen stood before Him in the gap, to turn away his wrathful indignation, lest He should destroy them.
24 Yea, they thought scorn of that pleasant land, and gave no credence unto his word;
25 But murmured in their tents, and hearkened not unto the voice of the Lord.
26 Then lift He up his hand against them, to overthrow them in the wilderness;

Dathan and Abiram, see Numb. xvi.

19. *They made a calf*] Refer to Exod. xxxii. 4.

Molten image.] An image made of gold, melted by fire, and so cast in a mould.

20. *Their glory*] The living God, whom it was their privilege and glory to worship.

Similitude] Likeness, or image.

Calf that eateth hay.] or, as the Bible translates it, "An ox that eateth grass."

22. *The land of Ham,*] Egypt, a country peopled by the descendants of Ham.

23. *In the gap,*] "In the breach," to resist, as it were, the further inroads of God's avenging angel. The weapons which Moses used successfully were intercession and prayer. Read Exod. xxxii. 10—14.

24. *Thought scorn*] Contemned and made light of.

Gave no credence, &c.] Did not believe his word.

26. *Then lift He up his hand*] The gesture of one taking an oath. God sware that He would let them perish in the wilderness. Numb. xiv. 30, margin; Deut. xxxii. 40. See also Ps. xcv. 11.

27 To cast out their seed among the nations, and to scatter them in the lands.

28 They joined themselves unto Baal-Peor, and ate the offerings of the dead.

29 Thus they provoked Him to anger with their own inventions, and the plague was great among them.

30 Then stood up Phinees and prayed; and so the plague ceased.

31 And that was counted unto him for righteousness among all posterities for evermore.

32 They angered Him also at the waters of strife, so that He punished Moses for their sakes;

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen, as the Lord commanded them;

28. *Baal-Peor,*] literally, The Lord of Peor, which was a mountain in Moab; and so we may understand Baal to mean the false god, or idol, of the Moabites. See Numb. xxv. 3.

Offerings of the dead.] The sacrifices offered to lifeless idols.

29. *Their own inventions,*] The false practices which they had devised.

30. *And prayed;*] "Executed judgment." Phinehas acted as a judge, and, by slaying those who had incurred the penalty of death by the violation of the Mosaic law, stayed the plague.

31. *For righteousness*] For merit and reward. Phinehas, because he was zealous for the Lord's sake, received the promise of an everlasting priesthood in his family. Numb. xxv. 11—13.

Among all posterities] "Unto all generations."

32. *The waters of strife,*] The water of Meribah. Numb. xx. 13.

33. *Unadvisedly*] Hotly and rashly, as under provocation. Numb. xx. 10.

34. *Neither destroyed they the heathen,*] The Israelites had received the express command of Jehovah, to execute his vengeance on the wicked and idolatrous Canaanites; but, from fear or worldliness, they spared them, and soon became polluted by their corruptions.

35 But were mingled among the heathen, and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay, yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters, whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works, and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people, insomuch that He abhorred his own inheritance.

40 And He gave them over into the hand of the heathen; and they that hated them were lords over them.

41 Their enemies oppressed them, and had them in subjection.

42 Many a time did He deliver them, but they rebelled against Him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when He saw their adversity, He heard their complaint.

44 He thought upon his covenant, and

36. *Turned to their own decay,*] "Were a snare unto them."

Unto devils;] Demons, the false gods of Canaan.

38. *Went a whoring*] As a false wife is unfaithful to her husband, so they left the service of the living God, to serve deities of their own imagination.

40. *He gave them over*] For their sins and rebellions, He suffered them to be carried away captives to Babylon.

pitied them, according unto the multitude of his mercies; yea, He made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen, that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Morning.] PSALM CVII. [*Day* 22.

THE CHURCH'S SONG OF THANKSGIVING.

O GIVE thanks unto the Lord, for He is gracious, and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy;

3 And gathered them out of the lands,

46. *Blessed be the Lord God*] This doxology closes the fourth Book of the Psalms.

Ps. CVII. suits the time of the return of the Jews from Babylon, B.C. 536; and may have been sung at the first celebration of the feast of tabernacles after that joyful event. See Ezra iii. 1—6. God's people are exhorted to give thanks for various acts of mercy;—the safe-conduct of the way-worn exile to his own home, 4—7; the feeding of the hungry, 9; the deliverance of the captive from bondage, 10—16; the restoration of the sick, 17—20; and the preservation of the storm-tost mariner, 23—30. God's dealings with his people by judgments and mercies, according to their obedience or disobedience, are set forth in verses 33—35; and the concluding verses seem to have reference to the restoration of Judah from his long banishment, the rebuilding of their city, the cultivation of their land, and the increase of the people.

from the east, and from the west, from the north, and from the south.

4 They went astray in the wilderness out of the way, and found no city to dwell in;

5 Hungry and thirsty, their soul fainted in them.

6 So they cried unto the Lord in their trouble, and He delivered them from their distress.

7 He led them forth by the right way, that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness, and declare the wonders that He doeth for the children of men!

9 For He satisfieth the empty soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord, and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness; they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble, He delivered them out of their distress.

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7. *The city where they dwelt.*] A city to dwell in, as at ver. 4.

8. *O that men*, &c.] An invitation to all men to join in thanksgiving for mercies received, forms the chorus of the song, and is repeated at verses 15, 21, and 31.

9. *With goodness.*] With good things. Ps. ciii. 5.

10. *Fast bound in misery and iron;*] Bound with galling chains—the bonds of affliction.

12. *Brought down their heart through heaviness;*] "Heaviness in the heart of man maketh it stoop." Prov. xii. 25.

14 For He brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness, and declare the wonders that He doeth for the children of men!

16 For He hath broken the gates of brass, and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence, and because of their wickedness.

18 Their soul abhorred all manner of meat, and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble, He delivered them out of their distress.

20 He sent his word, and healed them, and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness, and declare the wonders that He doeth for the children of men.

22 That they would offer unto Him the sacrifice of thanksgiving, and tell out his works with gladness!

23 They that go down to the sea in ships, and occupy their business in great waters;

24 These men see the works of the Lord, and his wonders in the deep.

25 For at his word the stormy wind ariseth, which lifteth up the waves thereof.

17. *Foolish men*] The ungodly and unbelievers. Refer to Ps. xiv. 1.

23—30.] This striking description of a sudden storm at sea, the terror of the ship's crew, their prayer, and their deliverance, has led to the adoption of this Psalm among the "Forms of Prayer to be used at Sea."

26 They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 So when they cry unto the Lord in their trouble, He delivereth them out of their distress.

29 For He maketh the storm to cease, so that the waves thereof are still.

30 Then are they glad, because they are at rest, and so He bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness, and declare the wonders that He doeth for the children of men!

32 That they would exalt Him also in the congregation of the people, and praise Him in the seat of the elders!

33 Who turneth the floods into a wilderness, and drieth up the water-springs.

34 A fruitful land maketh He barren, for the wickedness of them that dwell therein.

35 Again, He maketh the wilderness a standing water, and water-springs of a dry ground.

36 And there He setteth the hungry, that they may build them a city to dwell in;

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30. *The haven*] The harbour, or port.

32. *Seat of the elders*] The council of governors and judges.

33—38.] Compare Isaiah, xxxii. 13—18. God bestows fertility, or condemns to barrenness and waste; thus changing the very face of a country, according as its inhabitants serve Him or serve Him not.

37 That they may sow their land, and plant vineyards, to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly, and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low, through oppression, through any plague or trouble;

40 Though He suffer them to be evil intreated through tyrants, and let them wander out of the way in the wilderness;

41 Yet helpeth He the poor out of misery, and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice, and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord.

Evening.] PSALM CVIII. [*Day* 22.

THE CONQUEROR'S SONG OF TRIUMPH.

Proper Psalm for Ascension Day.

O GOD, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

39. *Minished,*] Reduced.

40. *Though He suffer*] The Bible rendering is more commonly received: "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way." These words are taken from Job xii. 21 and 24.

41. *Maketh him households*] Increaseth and multiplieth their families. "They send forth their little ones like a flock." Job xxi. 11.

Ps. CVIII. is made up of two others. The first five verses are almost word for word the

2 Awake, thou lute, and harp: I myself will awake right early.
3 I will give thanks unto Thee, O Lord, among the people; I will sing praises unto Thee among the nations.
4 For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.
5 Set up thyself, O God, above the heavens, and thy glory above all the earth.
6 That thy beloved may be delivered: let thy right hand save them, and hear Thou me.
7 God hath spoken in his holiness; I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.
8 Gilead is mine, and Manasses is mine, Ephraim also is the strength of my head.
9 Judah is my law-giver, Moab is my washpot; over Edom will I cast out my shoe; upon Philistia will I triumph.
10 Who will lead me into the strong city, and who will bring me into Edom?
11 Hast not Thou forsaken us, O God; and wilt not Thou, O God, go forth with our hosts?
12 O help us against the enemy; for vain is the help of man.
13 Through God we shall do great acts; and it is He that shall tread down our enemies.

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same as the last five of Ps. lvii. and the last eight are the same as verses 5—12 of Ps. lx.; to which refer for notes.

PSALM CIX.

GOD'S JUDGMENTS AGAINST HIS ENEMIES.

HOLD not thy tongue, O God of my praise; for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues; they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good, and hatred for my good will.

5 Set Thou an ungodly man to be ruler

CIX.—1. *Hold not thy tongue,*] Hear not in silence the false accusations of my enemies.

God of my praise;] Object of my praise, Thou who hast given me such abundant cause to bless and praise Thee.

3. *For the love*] In return for the love.

My contrary part:] The side opposed to me; they are become my enemies.

5. *Set Thou,* &c.] The prayer of David, in this and the following verses, is that God would assert and vindicate the divine justice in the punishment of His rebellious enemies. It must be borne in mind that, under the Mosaic law, rewards and punishments were strictly *temporal.* If the wilful and malicious adversaries of Jehovah remained unpunished, it might be said that He wanted the power to inflict the penalties denounced in his own law, and the impunity of the ungodly would thus become a stumbling-block to the pious Israelite. David, therefore, is not giving expression to his own private feelings of hatred or revenge; but, as a minister and prophet of the Most High, he calls upon Him to assert his own sovereignty, and not suffer his law to be set at nought. He appeals to the God of justice to execute on hardened and impenitent sinners the sentence solemnly pronounced against them by the mouth of his servant Moses, (Deut. xxviii. 15 to the end.) No one who believes that

over him, and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned; and let his prayer be turned into sin.

7 Let his days be few, and let another take his office.

8 Let his children be fatherless, and his wife a widow.

9 Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath, and let the stranger spoil his labour.

11 Let there be no man to pity him, nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed; and in

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the God of all the earth will do right, needs scruple to use the inspired words of the Psalmist, if only he use them, not as his private wish and prayer, but as a humble acknowledgment that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 18. We must remember that the divine justice has lost none of its vigour under the new covenant, but that he who despises the far richer means of grace which is there offered, will suffer a far sorer punishment than he who was condemned under the law of Moses. Heb. x. 26, 27; xii. 25.

Ruler] rather, perhaps, Judge.

Let Satan] Let an adversary and accuser stand (as was the custom in a court of justice) at his right hand. See Zech. iii. 1.

6. *When sentence is given*] When he is judged.

7. *Let another take*] This is quoted by St. Peter as prophetical of the traitor Judas. Acts i. 20.

9—11. *Let his children*] It would seem as if the condition of the Jewish people, wanderers upon the face of the earth, and so often the victims of oppression and injustice, were prophetically foreshewn in these verses.

12. *Let his posterity*, &c.] The Jews, as a people and kingdom, were doomed to ruin and dispersion. "Behold, your house is left unto you desolate." Matt. xxiii. 38.

the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord; and let not the sin of his mother be done away.

14 Let them alway be before the Lord, that He may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good; but persecuted the poor helpless man that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment; and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him, and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies, and to those that speak evil against my soul.

20 But deal Thou with me, O Lord God, according unto thy Name; for sweet is thy mercy.

21 O deliver me, for I am helpless and poor, and my heart is wounded within me.

17. *He clothed himself*, &c.] How fearfully has the awful imprecation, "His blood be on us and our children," descended upon the Jewish people, since their fathers cried out for the blood of Jesus!

Like water—like oil] that is, It shall affect him not merely on the surface, but penetrate into his inner frame.

22 I go hence like the shadow that departeth, and am driven away as the grasshopper.

23 My knees are weak through fasting; my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy;

26 And they shall know, how that this is thy hand, and that Thou, Lord, hast done it.

27 Though they curse, yet bless Thou; and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth, and praise Him among the multitude;

30 For He shall stand at the right hand of the poor, to save his soul from unrighteous judges.

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22. *The grasshopper.*] The locust; insects which are swept off in a moment, whole swarms of them together, by the wind. See Exod. x. 19.

26. *And they shall know*, &c.] My enemies shall be taught that I owe my deliverance and safety to the protection of thy mighty hand.

30. *At the right hand*, &c.] The Lord shall occupy the place of advocate or champion, at the right hand of the poor.

Morning.] PSALM CX. [*Day* 23.

CHRIST EXALTED IN TRIUMPH OVER HIS ENEMIES.

Proper Psalm for Christmas Day.

THE Lord said unto my Lord, "Sit Thou on my right hand, until I make thine enemies thy footstool."

2 The Lord shall send the rod of thy power out of Sion: be Thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer Thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

Ps. CX.—We know from our Lord's own words, (Matt. xxii. 41—45,) that this Psalm was written by David, and addressed to the Messiah. The Psalm consists of the divine decree constituting Jesus Christ the Son of God: 1, universal Sovereign, triumphant over all his enemies; and, 2, an everlasting Priest and Head of the Church.

1. *The Lord said*, &c.] God the Father said to the everlasting Son, who is Lord of all, yet Son of David, because born of his lineage according to the flesh. Rom. ix. 5.

Sit thou on my right hand,] "He (the Messiah) must reign, till He (God the Father) hath put all enemies under his (the Messiah's) feet." 1 Cor. xv. 25.

2. *The rod of thy power*] The emblem and instrument of victory and conquest. The universal dominion of Christ was to proceed from Jerusalem as a centre. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 3.

3. *In the day of thy power*] In the day of battle; the day when Thou goest forth against thine enemies.

Free-will offerings] The people shall freely offer themselves.

With an holy worship:] In holy garments. The combatants here are the priests, arrayed in their sacred vestments, and carrying on a holy war, under the Messiah, their great High Priest, against the world and the devil.

The dew of thy birth] The meaning seems to be this: Thy children shall equal in number and beauty the drops of morning dew. The words are considered by the Fathers and some modern commentators to refer to the Nativity of our Lord Himself.

4 The Lord sware, and will not repent, "Thou art a Priest for ever after the order of Melchisedech."

5 The Lord upon thy right hand shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; He shall fill the places with the dead bodies; and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way; therefore shall He lift up his head.

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4. *The Lord sware*, &c.] The Lord hath appointed, by a solemn and unalterable decree, his Son, Messiah, to be not only the universal King, but the everlasting Priest, who "ever liveth to make intercession for us." Read Heb. chap. vii. By the law of Moses, the same person could not be both king and priest, but Christ was foretold as filling both offices. "He shall be a priest upon his throne." Zech. vi. 13.

The order of Melchisedech.] Not a priest of the tribe of Levi, to minister in a temporary dispensation, and a church which was to pass away, but a priest after the type of one who is recorded as having neither beginning nor ending; that is, a priest abiding for ever; our great High Priest, "who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself." Heb. vii. 27.

5. *The Lord upon thy right hand*] Messiah, seated on the right hand of the Majesty on high, shall in "the day of his wrath," which is the same as "the day of his power" at ver. 3, smite down and destroy the mightiest kings and rulers that set themselves against Him. Refer to Ps. ii.

6. *Shall judge among the heathen;*] Shall execute judgment upon the nations which resist Him.

The heads] Chiefs or princes.

7. *He shall drink*] He shall refresh Himself,—recruit his strength in his career of victory, while hot in pursuit of his enemies, and so shall be triumphant and exalted over all.

PSALM CXI.

THE FAITHFULNESS OF JEHOVAH TO HIS COVENANT.

Proper Psalm for Easter Day.

I WILL give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation.

2 The works of the Lord are great, sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour; and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear Him; He shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that He may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

Ps. CXI. seems designed to strengthen the trust of the Israelites in God's promises, by reminding them of his mighty works on their behalf in the old time: the manna in the wilderness, (5); the inheritance of Canaan, (6); and the return from captivity, (9.)

2. *Sought out of all them*, &c.] Works which are the objects of interest, study, and contemplation, to all who take delight in them.

4. *Hath so done*, &c.] Hath made a memorial for Himself in his marvellous works.

7. *His commandments*] When God commissioned his people to execute his judgments upon the Canaanites, or in any other way to be the instruments of his will, they might proceed to fulfil them, in full confidence of his being with them to uphold and bless them.

8 They stand fast for ever and ever, and are done in truth and equity.

9 He sent redemption unto his people; He hath commanded his covenant for ever: holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM CXII.

THE BLESSEDNESS OF THE GODLY MAN.

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house, and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth, and will guide his words with discretion.

6 For he shall never be moved; and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings;

10. *The praise of it*] "His praise endureth for ever."

CXII.—2. *His seed*] His family.

5. *A good man*, &c.] Blessed is the man who is compassionate and lendeth.

And will guide] "He will guide his affairs with discretion."

for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink, until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor; and his righteousness remaineth for ever: his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him; he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish.

PSALM CXIII.

GOD'S POWER AND CONDESCENSION.

Proper Psalm for Easter Day.

PRAISE the Lord, ye servants; O praise the Name of the Lord.

2 Blessed be the Name of the Lord, from this time forth for evermore.

3 The Lord's Name is praised, from the

8. *Until he see*] He waiteth without fear, till he witnesses the overthrow of his enemies.

9. *His horn*] His might and renown.

10. *Shall gnash with his teeth,*] A picture of the rage and mortification of the ungodly at the prosperity of the righteous.

The desire of the ungodly] The object of his desire; that on which he had set his heart. "The expectation of the wicked shall perish." Prov. x. 28.

Psalms CXIII.—CXVIII. make up the greater Hallel (or Office of Praise) sung at the great annual festivals of the Jews. It is commonly supposed to have been a portion of these Psalms that our Saviour and his disciples sang after the Passover and Last Supper. Matt. xxvi. 30. Mark xiv. 26.

1. *Ye servants;*] "Praise, O ye servants of the Lord, praise the name of the Lord." The "servants" of the Lord are the righteous men who fear and serve Him.

3. *Is praised,*] "Is to be praised," or praised *be* the name

rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen, and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth Himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust, and lifteth the poor out of the mire;

7 That He may set him with the princes, even with the princes of his people.

8 He maketh the barren woman to keep house, and to be a joyful mother of children.

Evening.] PSALM CXIV. [*Day* 23.

ISRAEL'S MIRACULOUS DELIVERANCE FROM EGYPT.

Proper Psalm for Easter Day.

WHEN Israel came out of Egypt, and the house of Jacob from among the strange people,

of the Lord from east to west; that is, from one end of the world to the other.

4. *All heathen,*] "All nations."

7. *May set him*] Make him sit as equal and companion.

8. *Maketh the barren woman*] Allusion is made to God's gift of a son to Hannah, from whose song of thanksgiving verses 6 and 7 are taken. 1 Sam. ii. 18. He maketh the barren mistress of the house to dwell as a joyful mother of children.

Ps. CXIV.—This Psalm may be regarded as a call upon the Israelites, and therefore upon the Church at all times, to hold fast their trust in God; however discouraging particular seasons and circumstances may be; by remembering the miracles and mighty works by which He rescued their fathers from Egypt, brought them in safety through the wilderness, and finally planted them in the land which He had promised to Abraham about four hundred years before.

1. *The strange people,*] "A people of strange language."

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw that, and fled; Jordan was driven back.

4 The mountains skipped like rams, and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest; and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water, and the flint-stone into a springing well.

PSALM CXV.

THE GOD OF ISRAEL AND THE GODS OF THE HEATHEN.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise, for thy loving mercy, and for thy truth's sake.

2. *Judah was his sanctuary,*] Judah here represents the whole people, among whom God condescended to dwell, as in his sanctuary.

3. *The sea saw that,* &c.] The Red Sea and the river Jordan acknowledged the presence of their Creator, and divided, to make a way for his chosen people to pass over. Exod. xiv. 21; Josh. iii. 17.

4. *The mountains skipped,* &c.] When Jehovah descended in fire on Mount Sinai, "the whole mount trembled greatly." Exod. xix. 18. In the song of Deborah, (Judges v. 4,) it is said, "Lord, when Thou wentest out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped."

7. *What aileth thee,* &c.] In the bold language of poetry the sea and the mountains are invited to confess the supreme power of God over them.

8. *Who turned,* &c.] Refer to Exod. xvii. 6; Numb. xx. 11.

CXV.—1. *Give the praise,*] "Give glory." God is called upon to make an open mani-

2 Wherefore shall the heathen say, "Where is now their God?"

3 As for our God, He is in heaven; He hath done whatsoever pleased Him.

4 Their idols are silver and gold, even the work of men's hands.

5 They have mouths, and speak not; eyes have they, and see not.

6 They have ears, and hear not; noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not; neither speak they through their throat.

8 They that make them are like unto them, and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord; He is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord; He is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord; He is their helper and defender.

12 The Lord hath been mindful of us, and He shall bless us; even He shall bless the house of Israel, He shall bless the house of Aaron.

festation of his power and glory; not, however, for the sake of the people, who did not deserve his favour, but for his own Name's sake.

2. *Wherefore shall*] This question is repeated from Ps. lxxix. 10. While the Israelites were in trouble and adversity, the heathen would ask, in scorn and derision, where was the God in whom they trusted for victory and deliverance.

3. *As for our God,*] The answer is, The God of Israel is in heaven, exalted far above all in place and power.

4. *Their idols*] The contrast follows of the heathen deities, gods of wood or stone, the work of men's hands; deaf and dumb, sightless and motionless idols.

13 He shall bless them that fear the Lord, both small and great.

14 The Lord shall increase you more and more, you and your children.

15 Ye are the blessed of the Lord, who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath He given to the children of men.

17 The dead praise not Thee, O Lord; neither all they that go down into silence.

18 But we will praise the Lord, from this time forth for evermore. Praise the Lord.

Morning.] PSALM CXVI. [*Day* 24.

THE INDIVIDUAL BELIEVER'S THANKSGIVING FOR MERCIES.

I AM well pleased that the Lord hath heard the voice of my prayer;

2 That He hath inclined his ear unto me: therefore will I call upon Him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me.

16. *The earth hath He given*] Jehovah hath chosen the heavens for his glorious abode, and in his goodness hath created the earth for man, who is therefore required to bless and praise Him in it.

17. *The dead praise not*] The connexion seems to be this: God requires praise upon earth, as well as in heaven. He will not therefore suffer his servants, who are ready to offer it, to be extirpated by their enemies, but will preserve a remnant to serve Him. Compare Ps. cxviii. 17.

Ps. CXVI.—This Psalm, which seems to express the overflowing gratitude of the Psalmist, or other individual believer, for some signal mercy or deliverance, is used in our Church in the "Thanksgiving of Women after Child-birth."

3. *The pains of hell*] The bands of the grave. See Ps. xviii. 4.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: "O Lord, I beseech Thee, deliver my soul."

5 Gracious is the Lord, and righteous; yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and He helped me.

7 Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee.

8 And why? Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, "All men are liars."

11 What reward shall I give unto the Lord, for all the benefits that He hath done unto me?

12 I will receive the cup of salvation, and call upon the Name of the Lord.

4. *I shall find*] "I found trouble and sorrow, then called I upon the name of the Lord."

7. *Hath rewarded thee.*] Hath dealt bountifully with thee.

10. *Therefore will I speak;*] "Therefore have I spoken." I believed in God's promises, and therefore I offered up my prayer unto Him.

I said in my haste,] In my trepidation and flight I said, No confidence can be reposed in man; God alone is to be trusted. "It is better to trust in the Lord than to put any confidence in man." Ps. cxviii. 8.

11. *What reward*] "What shall I render unto the Lord?" What return shall I make to God, for the mercies which He has vouchsafed to me?

12. *The cup of salvation,*] Allusion is probably made to a practice among the Jews of taking, at their feasts, a cup of wine, and solemnly acknowledging, with thanksgiving, any special mercy which they had received. It seems to have been in observance of this custom that our Lord "took the cup and gave thanks," at the last celebration of the Passover, Luke xxii. 17. At all events

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; Thou hast broken my bonds in sunder.

15 I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM CXVII.

A CALL UPON THE HEATHEN TO PRAISE JEHOVAH.

O PRAISE the Lord, all ye heathen; praise Him, all ye nations.

2 For his merciful kindness is ever more and more towards us, and the truth of the Lord endureth for ever. Praise the Lord.

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the cup of Holy Communion is the appropriate thank-offering, or Eucharist, of Christians.

13. *My vows*] The vows which I made in danger or sickness.

Right dear, &c.] God sets such value on the life of his servants, that He will not abandon them to their enemies, nor suffer them to be cut off before their time. Ps. lxxii. 14.

Ps. CXVII. is regarded by some as a doxology, and may, perhaps, have been used at the close of the Temple service. The first verse is quoted by St. Paul, (Rom. xv. 11,) as an intimation of God's purpose to bring the Gentiles into the Church.

PSALM CXVIII.

A SONG OF NATIONAL THANKSGIVING.

Proper Psalm for Easter Day.

O GIVE thanks unto the Lord, for He is gracious, because his mercy endureth for ever.

2 Let Israel now confess, that He is gracious, and that his mercy endureth for ever.

3 Let the house of Aaron now confess, that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess, that his mercy endureth for ever.

5 I called upon the Lord in trouble, and the Lord heard me at large.

6 The Lord is on my side, I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me, therefore shall I see my desire upon mine enemies.

Ps. CXVIII. appears to suit almost equally the time when David was anointed king over Israel at Hebron (2 Sam. v.), and the period of deliverance from the Babylonish captivity. It is, indeed, a most appropriate Psalm of thanksgiving on various occasions. Luther's words are too remarkable not to be quoted: "This is my Psalm, the one which I love. Although the whole Psalter, and indeed, the whole Sacred Volume, is dear to me, as that which is my only consolation and my life, yet I am particularly pleased with this Psalm; so that it must be called and must be *mine*, for it has often served me well, and has helped me out of many great troubles."

1. *His mercy endureth for ever.*] "And they sang together by course in praising and giving thanks unto the Lord, because He is good, for his mercy endureth for ever toward Israel." Ezra iii. 11.

5. *Heard me at large.*] "The Lord answered me, and set me in a large place;" *i.e.* delivered me from my strait, or difficulty. See Ps. xviii. 19.

8 It is better to trust in the Lord, than to put any confidence in man.

9 It is better to trust in the Lord, than to put any confidence in princes.

10 All nations compassed me round about, but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side; but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns; for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall, but the Lord was my help.

14 The Lord is my strength, and my song, and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous, the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence, the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened and corrected me, but He hath not given me over unto death.

10. *All nations*] All the heathen nations round about encompassed me.

In the name of the Lord] By the power and authority of Jehovah.

12. *Are extinct*] Are extinguished as rapidly as a blaze of fire among thorns.

13. *Thou*] The Psalmist here addresses his enemy.

14. *My song,*] The subject of my praise.

16. *Pre-eminence,*] the superiority and rule over others.

19 Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord, the righteous shall enter into it.

21 I will thank Thee, for Thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head-stone in the corner.

23 This is the Lord's doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made, we will rejoice and be glad in it.

25 Help me now, O Lord; O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord, we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light; bind the sacrifice with cords, yea, even unto the horns of the altar. .

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19. *The gates of righteousness,*] The gates of the Lord's sanctuary.

22. *The same stone*] This passage is claimed by our Lord as applicable to Himself. Matt. xxi. 42; Mark xii. 10; Luke xx. 17. It is quoted also in the same sense by St. Peter, (Acts iv. 11; 1 Pet. ii. 7,) and by St. Paul, (Ephes. ii. 20.)

24. *The day which the Lord hath made,*] The day of the celebration of Israel's triumph, and, to us, the day of our Lord's triumph over the grave.

25. *Help me now,*] Here, and in verse 26, we have the words used by the multitudes who welcomed our Lord into Jerusalem; for "Hosanna" signifies, Help us now—save us—send us prosperity. Matt. xxi. 9.

27. *Hath shewed us light;*] Hath shone upon us, and hath lifted up the light of his countenance upon us, during our night of darkness and misery.

Bind the sacrifice] Fasten to the horns of the altar the victim whose blood is to be sprinkled upon it.

28 Thou art my God, and I will thank Thee; Thou art my God, and I will praise Thee.

29 O give thanks unto the Lord, for He is gracious, and his mercy endureth for ever.

Evening.] PSALM CXIX. [*Day* 24.

THE EXCELLENCY OF GOD'S WORD.

ALEPH.

BLESSED are those that are undefiled in the way, and walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and seek Him with their whole heart.

3 For they who do no wickedness walk in his ways.

4 Thou hast charged, that we shall diligently keep thy commandments.

5 O that my ways were made so direct, that I might keep thy statutes!

Ps. CXIX.—The subject of this Psalm, from beginning to end, is the excellency of God's Word; the blessedness of those who observe, and the misery of those who disregard it. The Word of God is spoken of under various terms, as Law, Testimonies, Commandments, Statutes, Precepts, Judgments, Ordinances, Ceremonies, Truth, Way, Righteousness; and one or other of these terms is found in every verse, except the 122d. The Psalm is divided into twenty-two equal portions, that being the number of letters in the Hebrew alphabet. To each portion its own letter is prefixed, and every verse in that portion commences with that same letter.

1. *Undefiled in the way,*] Upright in their course.

3. *For they who do,* &c.] "They also do no iniquity; they walk in his ways."

4. *Thou hast charged*] "Thou hast commanded us to keep thy precepts diligently."

5. *Made so direct,*] Were so fixed and decided.

6 So shall I not be confounded, while I have respect unto all thy commandments.

7 I will thank Thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies; O forsake me not utterly.

BETH.

WHEREWITHAL shall a young man cleanse his way? even by ruling himself after thy word.

10 With my whole heart have I sought Thee; O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart, that I should not sin against Thee.

12 Blessed art Thou, O Lord; O teach me thy statutes.

13 With my lips have I been telling of all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all manner of riches.

15 I will talk of thy commandments, and have respect unto thy ways.

16 My delight shall be in thy statutes, and I will not forget thy word.

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7. *The judgments of thy righteousness.*] "Thy righteous judgments."

8. *Thy ceremonies:*] "Thy statutes." The laws and ordinances which Thou hast decreed.

15. *I will talk,* &c.] "I will meditate in thy precepts."

GIMEL.

O DO well unto thy servant, that I may live, and keep thy word.

18 Open Thou mine eyes, that I may see the wondrous things of thy law.

19 I am a stranger upon earth; O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

21 Thou hast rebuked the proud; and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke, for I have kept thy testimonies.

23 Princes also did sit and speak against me, but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight, and my counsellors.

DALETH.

MY soul cleaveth to the dust; O quicken Thou me, according to thy word.

26 I have acknowledged my ways, and Thou heardest me; O teach me thy statutes.

27 Make me to understand the way of thy

20. *My soul breaketh out*] My spirit is broken and exhausted, &c.

21. *Thou hast rebuked*, &c.] Thou hast rebuked the proud, the accursed ones, who wander from thy commandments.

25. *My soul cleaveth*] I am bowed down to the earth by trouble and heaviness of soul. See Ps. xliv. 25. The reader will call to mind the words of our Lord, "My soul is exceeding sorrowful, even unto death." Matt. xxvi. 38.

26. *Have acknowledged my ways*,] I have made confession of my troubles, wants, and purposes.

commandments, and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness; comfort Thou me according unto thy word.

29 Take from me the way of lying, and cause Thou me to make much of thy law.

30 I have chosen the way of truth, and thy judgments have I laid before me.

31 I have stuck unto thy testimonies; O Lord, confound me not.

32 I will run the way of thy commandments, when Thou hast set my heart at liberty.

Morning.] HE. [*Day* 25.

TEACH me, O Lord, the way of thy statutes, and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments, for therein is my desire.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 O turn away mine eyes, lest they behold vanity; and quicken Thou me in thy way.

38 O stablish thy word in thy servant, that I may fear Thee.

29. *The way of lying,*] The falsehood and treachery of the wicked is contrasted with "the way of truth," (verse 30,) that is, with a faithful adherence to God's commandments.

32. *Set my heart at liberty.*] When Thou hast given enlargement and freedom to my heart by filling it with the love of thy truth and righteousness. John viii. 32.

37. *Behold vanity;*] Become fascinated by the false and hollow ways of the world.

39 Take away the rebuke that I am afraid of, for thy judgments are good.

40 Behold, my delight is in thy commandments; O quicken me in thy righteousness.

VAU.

LET thy loving mercy come also unto me, O Lord, even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers; for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth, for my hope is in thy judgments.

44 So shall I alway keep thy law; yea, for ever and ever.

45 And I will walk at liberty; for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings, and will not be ashamed.

47 And my delight shall be in thy commandments, which I have loved.

48 My hands also will I lift up unto thy

39. *Take away the rebuke*, &c.] Turn away from me the shame and sin of forsaking thy law, which is just and holy.

42. *My blasphemers;*] Those who reproach me; to whom the manifest tokens of God's favour and regard to me will be the most conclusive answer.

43. *The word of thy truth*] Deprive me not of the power of answering my accusers by appealing to the fulfilment of thy promises.

45. *Walk at liberty;*] Will serve Thee freely, without restraint or hindrance. In the "Collect for Peace" God's service is characterised as "perfect freedom." "Ye shall know the truth, and the truth shall make you free." John viii. 32.

46. *Even before kings*,] "Ye shall be brought before rulers and kings for my sake, for a testimony against them." Mark xiii. 9.

48. *My hands also*, &c.] *i.e.* in solemn attestation of sincerity, and steadfastness of purpose.

commandments, which I have loved, and my study shall be in thy statutes.

ZAIN.

O THINK upon thy servant, as concerning thy word, wherein Thou hast caused me to put my trust.

50 The same is my comfort in my trouble; for thy word hath quickened me.

51 The proud have had me exceedingly in derision; yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgments, O Lord, and received comfort.

53 I am horribly afraid, for the ungodly that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season, and have kept thy law.

56 This I had, because I kept thy commandments.

CHETH.

THOU art my portion, O Lord; I have promised to keep thy law.

58 I made my humble petition in thy pre-

49. *O think upon*, &c.] "Remember thy word" (*i.e.* thy promise) "unto thy servant."

51. *Shrinked*] Swerved, or drawn back from.

52. *Everlasting judgments*,] "Thy judgments of old."

53. *Horribly afraid*,] I tremble to think of the judgments which the wicked are provoking.

56. *This I had*,] I was sensible of this comfort and satisfaction.

57. *My portion*,] "The Lord Himself is the portion of my inheritance." Ps. xvi. 6.

sence with my whole heart; O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance, and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time, to keep thy commandments.

61 The congregations of the ungodly have robbed me, but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto Thee, because of thy righteous judgments.

63 I am a companion of all them that fear Thee, and keep thy commandments.

64 The earth, O Lord, is full of thy mercy O teach me thy statutes.

TETH.

O LORD, Thou hast dealt graciously with thy servant, according unto thy word.

66 O learn me true understanding and knowledge, for I have believed thy commandments.

67 Before I was troubled, I went wrong, but now have I kept thy word.

68 Thou art good and gracious; O teach me thy statutes.

69 The proud have imagined a lie against me, but I will keep thy commandments with my whole heart.

60. *Prolonged not*, &c.] Delayed not.

61. *The congregations*] "The bands of the wicked." The meaning seems rather to be, The snares of the wicked surround me.

69. *Imagined*] Invented or forged.

70 Their heart is as fat as brawn, but my delight hath been in thy law.

71 It is good for me that I have been in trouble, that I may learn thy statutes.

72 The law of thy mouth is dearer unto me than thousands of gold and silver.

Evening.] JOD. [*Day* 25.

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

74 They that fear Thee will be glad when they see me, because I have put my trust in thy word.

75 I know, O Lord, that thy judgments are right, and that Thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort, according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live, for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me; but I will be occupied in thy commandments.

79 Let such as fear Thee, and have known thy testimonies, be turned unto me.

80 O let my heart be sound in thy statutes, that I be not ashamed.

70. *As fat as brawn,*] Their heart has become gross and dull through excess; they are, as the apostle says, "carnal."

75. *Of very faithfulness*] Thou hast sent trouble and affliction, with the merciful intent of awakening and saving me.

79. *Be turned unto me.*] Join themselves to me, and follow the same course that I have chosen.

CAPH.

MY soul hath longed for thy salvation, and I have a good hope because of thy word.

82 Mine eyes long sore for thy word, saying, O when wilt Thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt Thou be avenged of them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are true: they persecute me falsely; O be Thou my help.

87 They had almost made an end of me upon earth; but I forsook not thy commandments.

88 O quicken me after thy loving-kindness; and so shall I keep the testimonies of thy mouth.

LAMED.

O LORD, thy word endureth for ever in heaven.

83. *A bottle in the smoke;*] Bottles to hold water or wine were made of skins, and these leathern bottles, when hung up in the tents, were apt to become dry and shrivelled by the heat and smoke. Such is the figure by which the Psalmist represents his own fainting and exhausted spirit.

84. *How many*, &c.] The Psalmist implores speedy help, in consideration of the shortness of life. How long have I to live, that Thou shouldst defer my deliverance so long?

85. *Which are not after*] Which are opposed to, and in defiance of, thy law.

89. *For ever in heaven.*] Thy word is fixed and established as firmly and immovably as the material universe. See Jer. xxxi. 35, 36.

90 Thy truth also remaineth from one generation to another; Thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance; for all things serve Thee.

92 If my delight had not been in thy law, I should have perished in my trouble.

93 I will never forget thy commandments, for with them Thou hast quickened me.

94 I am thine, O save me; for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me; but I will consider thy testimonies.

96 I see that all things come to an end; but thy commandment is exceeding broad.

MEM.

LORD, what love have I unto thy law! all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me.

99 I have more understanding than my teachers; for thy testimonies are my study.

100 I am wiser than the aged, because I keep thy commandments.

101 I have refrained my feet from every evil way, that I may keep thy word.

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91. *They*] The heavens and the earth.

96. *I see that all things*] "I have seen an end of all perfection." All the works of man, however seemingly perfect, have their end; but the word and law of God are based on a foundation that cannot be moved.

98. *They are ever with me.*] Thy commandments are my ever-present instructors.

102 I have not shrunk from thy judgments; for Thou teachest me.
103 O how sweet are thy words unto my throat! yea, sweeter than honey unto my mouth.
104 Through thy commandments I get understanding, therefore I hate all evil ways.

Morning.] NUN. [*Day* 26.

THY word is a lantern unto my feet, and a light unto my paths.
106 I have sworn, and am stedfastly purposed, to keep thy righteous judgments.
107 I am troubled above measure: quicken me, O Lord, according to thy word.
108 Let the free-will offerings of my mouth please Thee, O Lord; and teach me thy judgments.
109 My soul is alway in my hand; yet do I not forget thy law.
110 The ungodly have laid a snare for me; but yet I swerved not from thy commandments.
111 Thy testimonies have I claimed as mine heritage for ever; and why? they are the very joy of my heart.
112 I have applied my heart to fulfil thy statutes alway, even unto the end.

108. *The free-will offerings*] Be pleased to accept my willing prayers, praises, and thanksgivings.

109. *My soul is alway in my hand;*] My life is in danger every moment. The expression occurs, Judges xii. 3; 1 Sam. xix. 5; Job xiii. 14.

SAMECH.

I HATE them that imagine evil things; but thy law do I love.

114 Thou art my defence and shield, and my trust is in thy word.

115 Away from me, ye wicked; I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live; and let me not be disappointed of my hope.

117 Hold Thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross; therefore I love thy testimonies.

120 My flesh trembleth for fear of Thee, and I am afraid of thy judgments.

AIN.

I DEAL with the thing that is lawful and right; O give me not over unto mine oppressors.

113. *I hate*] "I hate vain thoughts." It may mean, I hate double-minded men; or, I hate divided, unsettled counsels.

119. *Therefore I love*] that is, I love thy word and law as just and impartial, because Thou dost put away the ungodly, even as the alloy is separated from the pure metal, by the action of fire.

120. *Thy judgments.*] The judgments which I see falling upon the ungodly.

121. *I deal with the thing*, &c.] I practise justice and righteousness.

122 Make Thou thy servant to delight in that which is good, that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy, and teach me thy statutes.

125 I am thy servant; O grant me understanding, that I may know thy testimonies.

126 It is time for Thee, Lord, to lay to thine hand, for they have destroyed thy law.

127 For I love thy commandments above gold and precious stone.

128 Therefore hold I straight all thy commandments; and all false ways I utterly abhor.

PE.

THY testimonies are wonderful; therefore doth my soul keep them.

130 When thy word goeth forth, it giveth light and understanding unto the simple.

122. *Make Thou thy servant*, &c.] "Be surety for thy servant for good." Show thyself my defender, the champion of my cause.

123. *Thy health*, &c.] The salvation which Thou hast promised in thy truth.

126. *To lay to thine hand*,] To put thy hand to work; that is, to execute judgment, and to vindicate the authority of thy law.

128. *Hold I straight*] I deem all thy commandments to be right. "I esteem all thy precepts concerning all things to be right."

130. *The simple*.] The humble and true of heart. "To the poor the gospel is preached." Luke vii. 22.

131 I opened my mouth, and drew in my breath; for my delight was in thy commandments.

132 O look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love thy Name.

133 Order my steps in thy word, and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men, and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant, and teach me thy statutes.

136 Mine eyes gush out with water, because men keep not thy law.

TZADDI.

RIGHTEOUS art Thou, O Lord, and true is thy judgment.

138 The testimonies that Thou hast commanded, are exceeding righteous and true.

139 My zeal hath even consumed me, because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost, and thy servant loveth it.

141 I am small, and of no reputation; yet do I not forget thy commandments.

131. *Drew in my breath;*] To draw in the breath is the act of an eager and attentive listener. Ps. xlii. 1.

139. *My zeal*] My jealousy for God's honour. Ps. lxix. 9; John ii. 17.

140. *Tried to the uttermost,*] "Thy word is very pure," like gold or silver refined in the fire.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

143 Trouble and heaviness have taken hold upon me, yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting; O grant me understanding, and I shall live.

Evening.] KOPH. [*Day* 26.

I CALL with my whole heart; hear me, O Lord, I will keep thy statutes.

146 Yea, even unto Thee do I call; help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto Thee, for in thy word is my trust.

148 Mine eyes prevent the night-watches, that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness; quicken me, according as Thou art wont.

150 They draw nigh that of malice persecute me, and are far from thy law.

151 Be Thou nigh at hand, O Lord; for all thy commandments are true.

152 As concerning thy testimonies, I have known long since, that Thou hast grounded them for ever.

148. *Prevent the night-watches,*] Mine eyes are open before the watches of the night are passed.

149. *According as Thou art wont.*] or, According to thy righteousness.

152. *Long since,*] "Of old."

Grounded] Fixed and established.

RESH.

O CONSIDER mine adversity, and deliver me; for I do not forget thy law.

154 Avenge Thou my cause, and deliver me; quicken me, according to thy word.

155 Health is far from the ungodly; for they regard not thy statutes.

156 Great is thy mercy, O Lord; quicken me, as Thou art wont.

157 Many there are that trouble me, and persecute me; yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors, because they keep not thy law.

159 Consider, O Lord, how I love thy commandments; O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

SCHIN.

PRINCES have persecuted me without a cause; but my heart standeth in awe of thy word.

162 I am as glad of thy word as one that findeth great spoils.

163 As for lies, I hate and abhor them; but thy law do I love.

155. *Health*] "Salvation."

156. *As Thou art wont.*] As Thou hast been used to do, or, it may be, according to thy truth and righteousness. See verse 149.

164 Seven times a day do I praise Thee, because of thy righteous judgments.
165 Great is the peace that they have who love thy law, and they are not offended at it.
166 Lord, I have looked for thy saving health, and done after thy commandments.
167 My soul hath kept thy testimonies, and loved them exceedingly.
168 I have kept thy commandments and testimonies, for all my ways are before Thee.

TAU.

LET my complaint come before Thee, O Lord; give me understanding, according to thy word.
170 Let my supplication come before Thee; deliver me, according to thy word.
171 My lips shall speak of thy praise, when Thou hast taught me thy statutes.
172 Yea, my tongue shall sing of thy word, for all thy commandments are righteous.
173 Let thine hand help me, for I have chosen thy commandments.
174 I have longed for thy saving health, O Lord, and in thy law is my delight.
175 O let my soul live, and it shall praise Thee, and thy judgments shall help me.

165. *Are not offended at it.*] "And nothing shall offend them." There shall be no stumbling-block, or occasion of offence, which the love of God's law shall not enable them to overcome. "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13.

169. *My complaint*] Not the voice of murmuring, but the cry of distress or necessity.

176 I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

Morning.] PSALM CXX. [*Day* 27.

ISRAEL IN THE MIDST OF HIS ENEMIES.

WHEN I was in trouble I called upon the Lord, and He heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue? even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof they make them ready to battle.

Ps. CXX. is the first of a series of fifteen short Psalms, (cxx.—cxxxiv.) which are entitled in the Bible Version, "Psalms of Degrees," or of "Ascents." A probable opinion is, that they were sung by the bands of pilgrims who went up yearly to Jerusalem at the great festivals, and by the exiles on their return from captivity.

3. *What reward*] What profit or advantage dost thou expect from thy slander and falsehood? It will even be "sharp arrows of the mighty, and coals of fire." See Ps. xlv. 6.

4. *To dwell with Mesech,*] The position both of Mesech and of Kedar is uncertain. They were, however, probably, very remote the one from the other; and therefore the Psalmist must mean to lament his being compelled to dwell in the midst of tribes as wild and fierce as the descendants of Mesech, the son of Japhet, (Gen. x. 2); and Kedar, the son of Ishmael, (Gen. xxv. 13.)

PSALM CXXI.

THE RETURNING EXILE'S FIRST SIGHT OF JERUSALEM.

I WILL lift up mine eyes unto the hills, from whence cometh my help.
2 My help cometh even from the Lord, who hath made heaven and earth.
3 He will not suffer thy foot to be moved, and He that keepeth thee will not sleep.
4 Behold, He that keepeth Israel shall neither slumber nor sleep.
5 The Lord himself is thy keeper, the Lord is thy defence upon thy right hand;
6 So that the sun shall not burn thee by day, neither the moon by night.
7 The Lord shall preserve thee from all evil; yea, it is even He that shall keep thy soul.
8 The Lord shall preserve thy going out and thy coming in, from this time forth for evermore.

Ps. CXXI. has been and must continue to be used in all ages of the Church, as the most beautiful expression of confidence in the protection of an over-ruling and ever-watchful Providence. Refer to Ezra viii. 22.

1. *The hills,*] The holy hills of Zion, on which the temple stood. See Ps. lxxxvii. 1.

5. *Thy defence*] "Thy shade," against the fierce rays of an eastern sun; thy shield and defence amid the dangers that encompass thee.

6. *Shall not burn*] "Shall not smite thee." Compare Gen. xxxi. 40: "In the day the drought consumed me, and the frost by night."

PSALM CXXII.

THE TRIBES OF ISRAEL ON THEIR WAY TO THE TEMPLE.

I WAS glad when they said unto me, "We will go into the house of the Lord."

2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is built as a city that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment, even the seat of the house of David.

6 O pray for the peace of Jerusalem; they shall prosper that love thee.

7 Peace be within thy walls, and plenteousness within thy palaces.

8 For my brethren and companions' sakes I will wish thee prosperity.

9 Yea, because of the house of the Lord our God, I will seek to do thee good.

PS. CXXII. is one which the Churchman of every generation may adopt as his prayer for the peace and prosperity of the Catholic Church.

3. *At unity*] Compact, well-proportioned, and in harmony with itself. See Rev. xxi. 16.

4. *To testify unto Israel,*] According to the ordinance or testimony given to Israel, that its tribes should appear before the Lord three times a year. Exod. xxiii. 17; Deut. xvi. 16.

5. *The seat of judgment,*] The throne of the king, the seat of the Sanhedrim, or great council of the nation, and of the courts of justice.

PSALM CXXIII.

HUMBLE LOOKING UP TO GOD.

UNTO Thee lift I up mine eyes, O Thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until He have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us, for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

PSALM CXXIV.

GOD THE DEFENCE OF HIS PEOPLE.

"IF the Lord Himself had not been on our side," now may Israel say, "if the Lord Himself had not been on our side, when men rose up against us;

In Ps. CXXIII. the people are represented humbly looking up to their heavenly King for support and deliverance, as household servants look to their earthly masters and mistresses for sustenance and support of life. It is suitable to the circumstances of the restored tribes, who were exposed to the contempt and hostility of the Samaritans and other adversaries. See Nehem. iv. 7—15.

2. *Until he have mercy*] We do not limit our hope to a definite time, but are content to wait patiently till we are counted meet to receive pardon and mercy.

Ps. CXXIV.—The Psalmist celebrates some signal deliverance of his nation, and ascribes it to God alone; thus inculcating the same lesson as is taught in so many Psalms, that in God alone can we trust for protection and safety in danger.

2 They had swallowed us up quick when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us, and the stream had gone over our soul.

4 The deep waters of the proud had gone even over our soul.

5 But praised be the Lord, who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord, who hath made heaven and earth."

PSALM CXXV.

TRUST IN GOD OUR BEST SECURITY.

THEY that put their trust in the Lord shall be even as the mount Sion, which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem; even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous, lest the righteous put their hand unto wickedness.

2. *Quick*] Alive. Numb. xvi. 30.

3. *Over our soul.*] is an expression equivalent to over us. *Soul* has here and elsewhere the sense of "life."

6. *The snare of the fowler;*] Compare Ps. xci. 3.

CXXV.—3. *The rod of the ungodly.*] The governing rod, or sceptre, which in the hands of ungodly rulers becomes the instrument of tyranny and oppression; thus the Assyrian is called the rod of God's anger. Isa. x. 5.

Cometh not into] or, as the Bible hath it, "shall not rest" (or remain) "upon."

The lot of the righteous,] Their inheritance and posses-

4 Do well, O Lord, unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

Evening.] PSALM CXXVI. [*Day* 27.

THE SONG OF THE CAPTIVES RETURNED FROM BABYLON.

WHEN the Lord turned again the captivity of Sion, then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen, "The Lord hath done great things for them."

4 Yea, the Lord hath done great things for us already, whereof we rejoice.

5 Turn our captivity, O Lord, as the rivers in the south.

6 They that sow in tears shall reap in joy.

7 He that now goeth on his way weeping,

sions. The meaning seems to be this: God does not suffer the ungodly to exercise any lasting dominion over the righteous, lest the righteous, seeing their unbelieving enemies in power, and themselves oppressed, should be led to distrust God, and seek unlawful means to redress their own wrongs.

5. *Such as turn back*] "As for such as turn aside unto their crooked ways."

Shall lead them forth] Shall conduct them to punishment.

CXXVI. — 1. *Them that dream.*] Our deliverance was too surprising, and our joy too great, for a waking reality.

5. *Turn our captivity,*] Either bring back our remaining captives, or return to, be favourable to, our captive people.

The rivers in the south.] As the dried-up channels of the rivers in the south flow again in full streams after the rains have fallen.

7. *He that now goeth*] The Hebrew is very expressive: "Going, he shall go and weep,

and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII.

GOD'S BLESSING INDISPENSABLE TO SUCCESS.

EXCEPT the Lord build the house, their labour is but lost that build it.

2 Except the Lord keep the city, the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness; for so He giveth his beloved sleep.

4 Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant, even so are the young children.

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bearing a load of seed; coming, he shall come with singing, bearing his sheaves." The weariness of the long march from Babylon to Jerusalem; the many years of toil required to restore their country to fertility, and to rebuild their city and temple,—if this was such a prospect as to make them weep, —the promise of a happy issue to their labours would sustain their spirits in the anticipation of the time when their sorrow should be turned into joy.

Ps. CXXVII. is ascribed to Solomon. It is used in the "Thanksgiving for Women after Child-birth."

3. *For so He giveth*] Surely He giveth sleep to his beloved. They who trust in the Lord may go to rest, without over-anxiety for the morrow.

4. *Lo, children*, &c.] This is another instance of a blessing entirely dependent upon God's good will.

5. *Like as the arrows*] "As arrows in the hand of a mighty man;" his ready instruments of defence.

Young children.] "Children of the youth;" that is, of young parents; sons who come to their strength while the father is yet in the vigour of life.

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII.

THE PROMISE OF DOMESTIC HAPPINESS.

BLESSED are all they that fear the Lord, and walk in his ways.

2 For thou shalt eat the labours of thine hands; O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine upon the walls of thine house.

4 Thy children like the olive-branches round about thy table.

5 Lo, thus shall the man be blessed that feareth the Lord.

6 The Lord from out of Sion shall so bless thee that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children, and peace upon Israel.

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6. *They shall not be ashamed*] Shall not be put to shame, when the contest is either with arms against an invading foe, or in the court of justice, at the gate of the city.

Ps. CXXVIII. is one of those appointed to be used in the "Solemnization of Matrimony."

3. *Upon the walls of thine house.*] or, thy wife in the inner chambers of thy house shall be like a fruitful vine. The wife, who is the constant companion of her husband, and occupies herself at home with her family, is contrasted with the strange woman described in Prov. vii. 11, 12.

4. *The olive-branches,*] "Olive plants."

PSALM CXXIX.

PAST TRIALS AND PAST DELIVERANCES.

"MANY a time have they fought against me from my youth up," may Israel now say.

2 "Yea, many a time have they vexed me from my youth up; but they have not prevailed against me."

3 The plowers plowed upon my back, and made long furrows.

4 But the righteous Lord hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward, as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops, which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, "The Lord prosper you; we wish you good luck in the Name of the Lord."

In Ps. CXXIX., which belongs to the period after the return from Babylon, Israel is introduced as an individual speaking of the troubles of her youth, in Egypt and the wilderness, and of the manner in which she had been brought through them.

3. *Plowed upon my back,*] Inflicted upon me stripes that are like furrows made by the plough.

4. *Hath hewn the snares*] "Hath cut asunder the cords of the wicked."

6. *Grass growing upon the house-tops,*] Grass often grows up after rain on the flat roofs of houses in the East, but, having no depth of soil, it almost immediately withers.

8. *Say not so much as,*] They are not greeted with the usual salutation to reapers. See Ruth ii. 4.

PSALM CXXX.

GOD'S MERCY OUR HOPE AND COMFORT IN SIN AND SORROW.

Proper Psalm for Ash-Wednesday.

OUT of the deep have I called unto Thee, O Lord; Lord, hear my voice.

2 O let thine ears consider well the voice of my complaint.

3 If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

4 For there is mercy with Thee, therefore shalt Thou be feared.

5 I look for the Lord; my soul doth wait for Him; in his word is my trust.

6 My soul fleeth unto the Lord before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption.

8 And He shall redeem Israel from all his sins.

Ps. CXXX., which is the sixth Penitential Psalm, brings into striking combination the cry of affliction, the confession of sin, and the expression of full confidence in God's mercy.

1. *The deep*] The depth of trouble and affliction.

4. *Therefore shalt Thou be feared.*] Thine attributes of mercy and forgiveness, by awakening in us a sense of thy undeserved goodness, are calculated to create reverence for thy law and a fear of offending Thee. See Jer. xxxiii. 9.

6. *My soul fleeth*] "My soul waiteth for the Lord, more than they that watch for the morning."

8. *From all his sins.*] From his sins, and the punishment which is their just consequence. See Matt. i. 21.

PSALM CXXXI.

MEEKNESS AND RESIGNATION.

LORD, I am not high-minded; I have no proud looks.

2 I do not exercise myself in great matters which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother; yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord from this time forth for evermore.

Morning.] PSALM CXXXII. [*Day* 28.

ZEAL FOR THE HOUSE OF GOD.

Proper Psalm for Christmas Day.

LORD, remember David, and all his trouble;

2 How he sware unto the Lord, and vowed a vow unto the Almighty God of Jacob;

Ps. CXXXI. is a divine meditation of the subdued and contrite soul, breathing the truest spirit of humility. Never was lowliness of heart more exquisitely expressed than by the similitude of a "weaned child." This Psalm, which is a lesson of resignation suitable for all, may have been designed by David in the first instance to caution the Israelites against ambitious designs, and to remind them of the duty of trusting to God and patiently waiting his time.

Ps. CXXXII. is one well suited to the celebration of the Nativity of Christ, who was born at Bethlehem. See Micah v. 2; Matt. ii. 1. It will be remembered that the ark, in which the presence of God was manifested, is a type of Christ in whom dwelt "all the fulness of the Godhead bodily." Col. ii. 9.

1. *Lord, remember David,*] Remember, in favour of David, all his anxious care and labour to bring the ark to Mount Zion. See 1 Chron. xiii. 1—3.

2. *How he sware,* &c.] David's anxious desire to build a house for God was recorded in a solemn assembly of the princes of Israel. 1 Chron. xxviii. 2.

3 "I will not come within the tabernacle
of mine house, nor climb up into my bed;
4 I will not suffer mine eyes to sleep,
nor mine eye-lids to slumber; neither the
temples of my head to take any rest;
5 Until I find out a place for the temple of
the Lord, an habitation for the mighty God
of Jacob."
6 Lo, we heard of the same at Ephrata,
and found it in the wood.
7 We will go into his tabernacle, and fall
low on our knees before his footstool.
8 Arise, O Lord, into thy resting-place;
Thou, and the ark of thy strength.
9 Let thy priests be clothed with right-
eousness, and let thy saints sing with joy-
fulness.
10 For thy servant David's sake, turn not
away the presence of thine anointed.
11 The Lord hath made a faithful oath
unto David, and He shall not shrink from it;

See also chap. xxix. His uneasiness and feeling of shame at dwelling in a house of cedar, while the ark of God had no suitable dwelling-place, are mentioned, 2 Sam. vii. 2.

6. *We heard of the same*] Of the lost ark.

Ephrata,] Bethlehem, the place where the report reached us.

Found it in the wood.] In the forest field, near Kirjath-jearim, or "the town of the forest," where the ark was discovered. 1 Chron. xiii. 5, 6.

8. *Arise, O Lord,*] These words were used by the Israelites in their marches through the wilderness when the ark was carried forward, and were adopted by Solomon at the dedication of the temple. 2 Chron. vi. 41, 42. Ps. lxviii. 1.

10. *Turn not away the presence*] "Turn not away the face," that is, reject not the prayer of me, thine anointed servant. The words are found in Solomon's Prayer of Dedication already referred to. 2 Chron. vi. 42.

11. *A faithful oath*] This solemn promise is shown by

12 Of the fruit of thy body shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them, their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for Himself; He hath longed for her.

15 This shall be my rest for ever; here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase, and will satisfy her poor with bread.

17 I will deck her priests with health, and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish; I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame; but upon himself shall his crown flourish.

St. Peter, (Acts ii. 30,) to have reference to the resurrection and eternal kingship of the Messiah.

15—18.] These are the promises of Jehovah to the family of David, and, doubtless, through them, to the Church of Christ, on condition of their continuing to observe his laws and keep his covenant.

16. *Her victuals*] "I will abundantly bless her provision."

17. *With health,*] Saving health, "salvation."

18. *The horn of David to flourish;*] "I will make the horn" (the power and glory) "of David to bud." Ezek. xxix. 21.

A lantern] A light, the emblem of glory and prosperity. It was ordained that a lamp should burn continually in the tabernacle. Exod. xxvii. 20. See also Ps. xviii. 28.

PSALM CXXXIII.

BROTHERLY LOVE AND HARMONY.

BEHOLD, how good and joyful a thing it is, brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard; even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon, which fell upon the hill of Sion.

4 For there the Lord promised his blessing, and life for evermore.

PSALM CXXXIV.

A CALL TO PRAISE GOD IN HIS CHURCH.

BEHOLD now, praise the Lord, all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord, even in the courts of the house of our God.

CXXXIII.—1. *Brethren,*] "For brethren" (worshippers of the same God) "to dwell together," &c. The title of this Psalm, in the Bible Version, is, "The benefit of the Communion of Saints."

2. *The skirts of his clothing.*] The hem of his garment; probably the fringe of the collar of the Ephod. Exod. xxviii. 31, 32.

3. *The dew of Hermon,* &c.] Like unto the rich and fertilising dew of Hermon is that which falls on Mount Zion, and to this in loveliness brotherly union is compared.

4. *For there*] That is, on Mount Zion.

Ps. CXXXIV. is supposed to have been sung by companies of priests and Levites on occasion of changing guard at the temple for the night; the first three verses by those without who were going off their watch; the last verse, in way of response, by those remaining within. 1 Chron. ix. 27, 33; Isa. lxii. 6.

3 Lift up your hands in the sanctuary, and praise the Lord.
4 The Lord that made heaven and earth give thee blessing out of Sion.

PSALM CXXXV.

A GENERAL THANKSGIVING FOR NATIONAL MERCIES.

O PRAISE the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord;
2 Ye that stand in the house of the Lord, in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto Himself, and Israel for his own possession.
5 For I know that the Lord is great, and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did He in heaven, and in earth; and in the sea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world; and sendeth forth lightnings with the rain, bringing the winds out of his treasures.
8 He smote the first-born of Egypt, both of man and beast.

Ps. CXXXV. recites, as motives to the praise of Jehovah, his wonderful works in nature, his interposition in behalf of his own people, and the vanity and nothingness of the gods of the heathen.

1. *Laud*] Laud is a word derived from the Latin, meaning the same as praise.
4. *His own possession.*] "His peculiar treasure."
8. *The first-born of Egypt,*] Refer to Exod. xii. 12—29.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt; upon Pharaoh, and all his servants.

10 He smote divers nations, and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan, and all the kingdoms of Canaan;

12 And gave their land to be an heritage; even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever; so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people, and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold, the work of men's hands.

16 They have mouths, and speak not; eyes have they, but they see not.

17 They have ears, and yet they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them; and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel; praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi; ye that fear the Lord, praise the Lord.

11. *Sehon*] For the history, see Numb. xxi. 21—35.

12. *Heritage;*] A possession to which the Israelites succeeded.

14. *Avenge his people,*] Will see them righted.

15—18.] The helplessness of the dumb, deaf, and blind gods of the heathen are contrasted with the Almighty and wonder-working God of Israel. Compare Ps. cxv. 4—8.

19, 20.] *Ye house of Israel,* &c.] Compare Ps. cxv. 9—11.

21 Praised be the Lord out of Sion, who dwelleth at Jerusalem.

Evening.] PSALM CXXXVI. [*Day* 28.

ACKNOWLEDGMENT OF GOD'S EVER-ENDURING MERCY.

O GIVE thanks unto the Lord, for He is gracious, and his mercy endureth for ever.

2 O give thanks unto the God of all gods; for his mercy endureth for ever.

3 O thank the Lord of all lords; for his mercy endureth for ever.

4 Who only doeth great wonders; for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens; for his mercy endureth for ever.

6 Who laid out the earth above the waters; for his mercy endureth for ever.

7 Who hath made great lights; for his mercy endureth for ever.

8 The sun to rule the day; for his mercy endureth for ever.

9 The moon and the stars to govern the night; for his mercy endureth for ever.

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21. *Dwelleth at Jerusalem.*] "At Salem is his tabernacle, and his dwelling at Sion."

Ps. CXXXVI., continuing the same strain as the preceding one, seems intended to rekindle and sustain the faith of the Israelites in their God, by calling to their mind the glorious manifestations of his power in the times of their fathers.

4. *Who only doeth*] "Who alone doeth," &c.

8. *To rule the day;*] "To rule by day." Compare Gen. i. 16.

9. *Govern the night;*] "Rule by night."

10 Who smote Egypt with their first-born; for his mercy endureth for ever;
11 And brought out Israel from among them; for his mercy endureth for ever;
12 With a mighty hand and stretched out arm; for his mercy endureth for ever.
13 Who divided the Red sea in two parts; for his mercy endureth for ever;
14 And made Israel to go through the midst of it; for his mercy endureth for ever.
15 But as for Pharaoh and his host, He overthrew them in the Red sea; for his mercy endureth for ever.
16 Who led his people through the wilderness; for his mercy endureth for ever.
17 Who smote great kings; for his mercy endureth for ever;
18 Yea, and slew mighty kings; for his mercy endureth for ever;
19 Sehon king of the Amorites; for his mercy endureth for ever;
20 And Og the king of Basan; for his mercy endureth for ever;
21 And gave away their land for an heritage; for his mercy endureth for ever;
22 Even for an heritage unto Israel his servant; for his mercy endureth for ever.
23 Who remembered us when we were in trouble; for his mercy endureth for ever;

10. *With their first-born;*] "In their first-born."

10—15.] Read Exod. xii.—xiv.

17—22.] Refer back to the preceding Psalm, verses 10—12.

23. *When we were in trouble;*] "In our low estate."

24 And hath delivered us from our enemies; for his mercy endureth for ever.
25 Who giveth food to all flesh; for his mercy endureth for ever.
26 O give thanks unto the God of heaven; for his mercy endureth for ever.
27 O give thanks unto the Lord of lords; for his mercy endureth for ever.

PSALM CXXXVII.

THE EXILE'S REMEMBRANCE OF HIS CAPTIVITY.

BY the waters of Babylon we sat down and wept, when we remembered thee, O Sion.
2 As for our harps, we hanged them up upon the trees that are therein.
3 For they that led us away captive required of us then a song, and melody, in our heaviness; "Sing us one of the songs of Sion."
4 How shall we sing the Lord's song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord,

Ps. CXXXVII. depicts the sad condition of the people during their banishment, with a view to inflame their love and devotion to their own country and church.

1. *The waters of Babylon*] The Euphrates, Tigris, and other rivers of Chaldæa.

2. *The trees*] "The willows in the midst thereof."

6. *If I prefer not*] "If I prefer not Jerusalem above my chief joy."

in the day of Jerusalem; how they said, "Down with it, down with it, even to the ground."

8 O daughter of Babylon, wasted with misery; yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children, and throweth them against the stones.

PSALM CXXXVIII.

THANKSGIVING TO GOD FOR HIS MERCY AND FAITHFULNESS.

I WILL give thanks unto Thee, O Lord, with my whole heart; even before the gods will I sing praise unto Thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth; for Thou hast magnified thy Name, and thy Word, above all things.

7. *The day of Jerusalem;*] The day of her disgrace and downfall. For reference to the insulting joy of Esau over his brother Jacob in the day of his calamity, see Obad. 10—14; Ezek. xxv. 12—14.

8. *Wasted with misery;*] "Who art to be destroyed," who art doomed to destruction.

9. *Blessed shall he be*] God shall, in his just judgment, bless with success the invading enemy of Babylon, namely Cyrus, whom He had raised up to execute vengeance on the cruel oppressors of his people. The terrible vengeance which would overtake them, and which would spare neither women nor children, is foretold by Isaiah, ch. xiii. 16.

Ps. CXXXVIII. gratefully acknowledges past mercies, and looks forward to the universal establishment and recognition of the power and authority of Jehovah.

1. *Before the gods*] Some suppose that by gods the kings and judges of the earth are signified; but the more generally approved interpretation is, that by "gods" we are to understand the holy angels. In this sense, the words of the Psalmist bear a close resemblance to our own ascription of praise in the Communion Service, "Therefore, with angels and archangels," &c.

2. *Toward thy holy temple,*] Compare Ps. v. 7; Dan. vi. 10.

Magnified thy Word] Hast

3 When I called upon Thee, Thou heardest me, and enduedst my soul with much strength.

4 All the kings of the earth shall praise Thee, O Lord; for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord, that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, He beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt Thou refresh me; Thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness towards me; yea, thy mercy, O Lord, endureth for ever: despise not then the works of thine own hands.

Morning.] PSALM CXXXIX. [*Day* 29.

THE OMNIPRESENCE AND OMNISCIENCE OF GOD.

O LORD, Thou hast searched me out, and known me; Thou knowest my down-

signally and conspicuously fulfilled thy promise.

4. *All the kings of the earth*] These words surely have reference to the times of the Messiah, and the conversion of heathen kings through his Gospel. See Ps. xxii. 27.

For they have heard] or, as in the Bible Version, "when they hear."

5. *In the ways*] or, concerning the ways of God, their excellence and justice.

6. *For though the Lord be high,*] Compare Isa. lvii. 15.

8. *Despise not*] Do not overlook or abandon.

Ps. CXXXIX. is a solemn appeal, unequalled for the beauty of its diction and imagery, to the Searcher of hearts, and may be most profitably used as a help to self-examination.

1. *Thou hast searched me out,*] The sense of God's being every where present, and know-

sitting, and mine up-rising; Thou understandest my thoughts long before.

2 Thou art about my path, and about my bed, and spiest out all my ways.

3 For lo, there is not a word in my tongue, but Thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before, and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit, or whither shall I go then from thy presence?

7 If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also.

8 If I take the wings of the morning, and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me, and thy right hand shall hold me.

10 If I say, "Peradventure the darkness shall cover me," then shall my night be turned to day.

11 Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike.

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ing our most secret thoughts and actions, may well lead us to use that most beautiful prayer in the Communion Service, "Almighty God, to whom all hearts be open, all desires known, and from whom no secrets are hid," &c.

4. *Hast fashioned*] "Hast beset me," hast compassed me. The meaning seems to be, Thou art before, behind, on every side of me, to direct and control my movements and actions. Compare Job xxiii. 8—10.

5. *Cannot attain*] Cannot rise high enough to reach it.

7. *To hell,*] Under the earth. The region of darkness and death. Compare Amos ix. 2.

8. *The wings of the morning,*] If, with the rapidity of the sunbeam, I dart from east to farthest west.

10. *Peradventure*] Perhaps.

12 For my reins are thine; Thou hast covered me in my mother's womb.

13 I will give thanks unto Thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from Thee; though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written;

16 Which day by day were fashioned, when as yet there was none of them.

17 How dear are thy counsels unto me, O God; O how great is the sum of them!

18 If I tell them, they are more in number than the sand; when I wake up I am present with Thee.

19 Wilt Thou not slay the wicked, O God? depart from me, ye blood-thirsty men.

20 For they speak unrighteously against Thee; and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate Thee; and am not I grieved with those that rise up against Thee?

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12. *My reins*] The internal organs of my body.

15. *My substance,*] The matter out of which I was formed.

18. *When I wake up*] Night and morning, waking and sleeping, my mind is absorbed in the contemplation of God's infinite knowledge and wisdom.

19. *Wilt Thou not slay*, &c.] Wilt not Thou, O God, who seest and knowest the hidden thoughts and counsels of all men, destroy the wicked, even thine enemies, and avenge the cause of thy true servants?

22 Yea, I hate them right sore, even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me; and lead me in the way everlasting.

PSALM CXL.

PRAYER FOR DELIVERANCE FROM SLANDER AND VIOLENCE.

DELIVER me, O Lord, from the evil man, and preserve me from the wicked man,

2 Who imagine mischief in their hearts, and stir up strife all the day long.

3 They have sharpened their tongues like a serpent; adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly; preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords; yea, and set traps in my way.

6 I said unto the Lord, Thou art my God; hear the voice of my prayers, O Lord.

7 O Lord God, Thou strength of my health; Thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O

Ps. CXL. is ascribed to David, and may refer to the time when he was persecuted by Saul and Doeg. In a spiritual sense the Psalm is applicable to Christ and his Church.

3. *Adder's poison*] The same imagery occurs in Ps. lii. 3; lviii. 4.

Lord; let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them that compass me about.

10 Let hot burning coals fall upon them; let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth; evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name, and the just shall continue in thy sight.

PSALM CXLI.

PRAYER THAT PERSECUTION MAY NOT TEMPT US INTO SIN.

LORD, I call upon Thee, haste Thee unto me, and consider my voice when I cry unto Thee.

2 Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.

8. *His mischievous imagination*] His wicked schemes and devices.

10. *Let hot burning coals*, &c.] "Upon the ungodly he shall rain fire and brimstone," &c. See Ps. xi. 7.

12. *Sure I am*] Notwithstanding my present distressed condition, I have a sure confidence in the justice of God.

13. *And the just*, &c.] "The upright shall dwell in thy presence."

Ps. CXLI. is ascribed in the Bible Version to David, and appears to have been written by him in some time of trial and persecution, perhaps when he was a fugitive through fear of Saul. See 1 Sam. xxvi.

2. *As the incense*,] The Psalmist, far away from the

3 Set a watch, O Lord, before my mouth, and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in any ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly, and reprove me.

6 But let not their precious balms break my head; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places, that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto Thee, O Lord

Holy Tabernacle, implores God favourably to regard his prayer as the pure incense there daily offered, and to take the uplifting of his hands in supplication in lieu of sacrifice.

3. *Set a watch, O Lord*, &c.] David, surrounded by jealous countrymen and heathen enemies, prays that he may not be provoked, by impatience and resentment, into sin of thought, word, or deed.

4. *Lest I eat of such things as please them.*] Lest I be seduced to share in their sensual indulgences, and to follow their idolatrous practices.

5. *Smite me friendly.*] The rendering of the Bible Version is more clear: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head."

6. *Against their wickedness.*] Against the wicked devices of my enemies.

7. *Let their judges*, &c.] Let the unjust judges be cast down the rocky steeps for their destruction; that the people, warned by their fate, may listen to the words of truth and peace.

8. *Our bones*] The bones of our slain are scattered on the sides of the grave, as thoughtlessly and unfeelingly as faggots of wood cleaved by the axe of the woodman.

God; in Thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me, and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together, and let me ever escape them.

Evening.] PSALM CXLII. [*Day* 29.

THE CRY OF THE FRIENDLESS AND FORLORN.

I CRIED unto the Lord with my voice; yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before Him, and shewed Him of my trouble.

3 When my spirit was in heaviness Thou knewest my path; in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand, and saw there was no man that would know me.

5 I had no place to flee unto, and no man cared for my soul.

6 I cried unto Thee, O Lord, and said, "Thou art my hope, and my portion in the land of the living.

7 Consider my complaint; for I am brought very low.

Ps. CXLII. is entitled in the Bible Version, "A Prayer of David when he was in the cave." The reader, therefore, should refer to 1 Sam. xxxii. 1, 2; xxiv. 1—3. It was obviously written by him in a time of great straitness, and while surrounded by enemies.

3. *Thou knewest my path;*] Thou knewest the dangers and difficulties which encompassed me.

5. *No man cared for my soul.*] No one was ready to protect my life.

8 O deliver me from my persecutors; for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name; which thing if Thou wilt grant me, then shall the righteous resort unto my company."

PSALM CXLIII.

PRAYER OF FAITH IN THE MIDST OF TROUBLES.

Proper Psalm for Ash-Wednesday.

HEAR my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me, and my heart within me is desolate.

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9. *Bring my soul out of prison,*] Deliver me from the bondage of fear and distress.

Then shall the righteous, &c.] The righteous will gather round me, to hear of the power and mercy of God exerted for my deliverance.

Ps. CXLIII.—In this Psalm, as in the last, David, sorely beset by his relentless enemies, yet supported by the remembrance of past mercies, appeals to God for help. The hundred and forty-third is the seventh and last of the "Penitential Psalms."

2. *For in thy sight,* &c.] No words could more emphatically disclaim all notion of personal merit.

3. *Hath laid me in the darkness,* &c.] The Psalmist may, perhaps, allude to the persecutions of Saul, whereby he was constantly in peril of life, and driven to seek shelter in dark hiding places.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto Thee; my soul gaspeth unto Thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint; hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in Thee is my trust; shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

9 Deliver me, O Lord, from mine enemies, for I flee unto Thee to hide me.

10 Teach me to do the thing that pleaseth Thee, for Thou art my God; let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

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12. *Of thy goodness slay mine enemies,*] Out of merciful consideration for thy people, destroy those rebellious enemies who oppose themselves to thy servants and thereby set themselves against Thee. The Christian, applying this Psalm to his own use, will pray God to endue him with strength to resist and overcome his spiritual enemies. Compare second Collect for Morning Service, and third Collect in Lent.

Morning.] PSALM CXLIV. [*Day* 30.

PRAYER FOR VICTORY AND FOR THE BLESSINGS OF PEACE.

BLESSED be the Lord my strength, who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust, who subdueth my people that is under me.

3 Lord, what is man, that Thou hast respect unto him; or the son of man, that Thou so regardest him?

4 Man is like a thing of nought; his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down; touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them; shoot out thine arrows, and consume them.

7 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of strange children;

Ps. CXLIV., ascribed to David, begins, like the eighteenth, in terms characteristic of a warrior king. Its chief subjects are, triumph over his enemies, praise to God for deliverance from their power, and for plenty and prosperity among his people.

2. *Who subdueth my people,* &c.] or, Who bringeth the people into subjection to me.

3. *Lord, what is man,* &c.] The same sentiment is expressed in very similar terms in Ps. viii. 4.

6. *Cast forth thy lightning, and tear them;*] David prays that God will employ this most formidable arm of his power to scatter and overthrow his enemies.

7. *Out of the great waters,*] The depths of trouble and distress.

Strange children;] The heathen nations, who were strangers to God and his law.

8 Whose mouth talketh of vanity, and their right hand is a right hand of wickedness.

9 I will sing a new song unto Thee, O God, and sing praises unto Thee upon a ten-stringed lute.

10 Thou hast given victory unto kings, and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store; that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour; that there be no decay, no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.

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8. *A right hand of wickedness.*] or, of falsehood; meaning, perhaps, when they raise their right hand for an oath, they swear falsely. See Gen. xiv. 22; Isa. xliv. 20.

12. *As the young plants,*] or, it may be, as plants shooting up vigorously in their youth.

The polished corners of the temple.] Tall and graceful, like the rich and ornamental columns of the temple.

PSALM CXLV.

GOD'S POWER AND LOVING-KINDNESS.

Proper Psalm for Whit-Sunday.

I WILL magnify Thee, O God, my King, and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto Thee, and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised; there is no end of his greatness.

4 One generation shall praise thy works unto another, and declare thy power.

5 As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed, and men shall sing of thy righteousness.

8 The Lord is gracious and merciful; long-suffering, and of great goodness.

9 The Lord is loving unto every man, and his mercy is over all his works.

10 All thy works praise Thee, O Lord, and thy saints give thanks unto Thee.

CXLV. "David's Psalm of Praise."

7. *The memorial*, &c.] In other words, men shall keep alive in songs of praise the memory of thy overflowing goodness.

11 They shew the glory of thy kingdom, and talk of thy power;
12 That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.
13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.
14 The Lord upholdeth all such as fall, and lifteth up all those that are down.
15 The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.
16 Thou openest thine hand, and fillest all things living with plenteousness.
17 The Lord is righteous in all his ways, and holy in all his works.
18 The Lord is nigh unto all them that call upon Him; yea, all such as call upon Him faithfully.
19 He will fulfil the desire of them that fear Him; He also will hear their cry, and will help them.
20 The Lord preserveth all them that love Him; but scattereth abroad all the ungodly.
21 My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name for ever and ever.

13. *Thy kingdom*] This assertion of an everlasting kingdom carries us on to that universal reign of Christ which shall have no end. See Daniel vii. 14.

14. *Such as fall,*] Them that are falling.

PSALM CXLVI.

TRUST TO BE REPOSED NOT IN MAN BUT IN GOD ONLY.

PRAISE the Lord, O my soul; while I live will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man; for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth, and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is; who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong; who feedeth the hungry.

7 The Lord looseth men out of prison; the Lord giveth sight to the blind.

Ps. CXLVI. and the remaining four are called Hallelujah Psalms, as all begin with the word Hallelujah, or "Praise the Lord." It is supposed that they were written in the time of Nehemiah, for the public service of the second temple.

2. *O put not your trust*] It is vain to trust in any of the race of man, even the chiefest and most powerful, for all are equally mortal, and unable to save even themselves from death. He alone (4) is to be considered happy, who hath the God of Jacob for his help. Jer. xvii. 5.

7. *The Lord looseth*] It will be observed how closely this account of the merciful goodness of Jehovah to his creatures agrees with the history of our Lord's miracles in the Gospel. See Matt. xi. 5; Luke iv. 18; John ix. 7; x. 16.

8 The Lord helpeth them that are fallen; the Lord careth for the righteous.

9 The Lord careth for the strangers; He defendeth the fatherless and widow; as for the way of the ungodly, He turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

Evening.] PSALM CXLVII. [*Day* 30.

THE RESTORATION OF ISRAEL FROM CAPTIVITY.—GOD'S BOUNTIFUL GOODNESS TO HIS PEOPLE.

O PRAISE the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

3 He healeth those that are broken in heart, and giveth medicine to heal their sickness.

4 He telleth the number of the stars, and calleth them all by their names.

9. *He turneth it upside down.*] He turneth their steps aside, so as to defeat or frustrate their purpose.

Ps. CXLVII. and those which follow, to the end of the Psalter, are characterised by a singularly cheerful and joyous tone, which may, perhaps, be ascribed to the national rejoicing at the rebuilding of the walls of Jerusalem (Nehem. iii.); and the reunion of the long-dispersed people according to prophecy. See Isa. xi. 12; lvi. 8.

4. *The number of the stars,*] The allusion to the infinite knowledge of the Almighty, in numbering and naming the stars, seems introduced for the purpose of convincing his people that He knows the condition and circumstances of every individual among them. Compare Isa. xl. 26.

5 Great is our Lord, and great is his power; yea, and his wisdom is infinite.
6 The Lord setteth up the meek, and bringeth the ungodly down to the ground.
7 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;
8 Who covereth the heaven with clouds, and prepareth rain for the earth, and maketh grass to grow upon the mountains, and herb for the use of men;
9 Who giveth fodder unto the cattle, and feedeth the young ravens that call upon Him.
10 He hath no pleasure in the strength of an horse; neither delighteth He in any man's legs.
11 But the Lord's delight is in them that fear Him, and put their trust in his mercy.
12 Praise the Lord, O Jerusalem; praise thy God, O Sion.
13 For He hath made fast the bars of thy gates, and hath blessed thy children within thee.
14 He maketh peace in thy borders, and filleth thee with the flour of wheat.
15 He sendeth forth his commandment upon earth, and his word runneth very swiftly.
16 He giveth snow like wool, and scattereth the hoar-frost like ashes.

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10. *He hath no pleasure*, &c.] God regardeth not bodily strength, which belongs to brute beasts even more than to men; but looks with favour on those only who fear Him.

13. *The bars of thy gates*,] The rebuilding of the walls and towers of Jerusalem may, perhaps, be here referred to.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them; He bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob; his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation; neither have the heathen knowledge of his laws.

PSALM CXLVIII.

ALL CREATION CALLED TO PRAISE AND GLORIFY THE GREAT CREATOR.

O PRAISE the Lord of heaven; praise Him in the height.

2 Praise Him, all ye angels of his; praise Him, all his host.

3 Praise Him, sun and moon; praise Him, all ye stars and light.

4 Praise Him, all ye heavens; and ye waters that are above the heavens.

17. *He casteth forth his ice like morsels:*] The allusion seems to be to the fall of hailstones. God is described in this and other Psalms, as the great agent in the works of nature.

20. *He hath not dealt so with any nation;*] God's special favour to his chosen people is here gratefully acknowledged. They alone of all nations had been admitted to a knowledge of his laws and ways.

Ps. CXLVIII. is an animated apostrophe to heaven and earth, to angels and spirits above, and then, in order, to all the inhabitants of earth, air, and sea, to exalt and magnify the Lord and Maker of all. The "Benedicite," or Song of the Three Children, which is sometimes used instead of the "Te Deum" at Morning Service, is a paraphrase and expansion of this Psalm.

1. *In the height.*] Ye who dwell in the highest heavens.

3. *All ye stars and light.*] Rather, "All ye stars of light."

5 Let them praise the Name of the Lord; for He spake the word, and they were made; He commanded, and they were created.

6 He hath made them fast for ever and ever; He hath given them a law which shall not be broken.

7 Praise the Lord upon earth, ye dragons, and all deeps;

8 Fire and hail, snow and vapours, wind and storm, fulfilling his word;

9 Mountains and all hills, fruitful trees and all cedars;

10 Beasts and all cattle, worms and feathered fowl;

11 Kings of the earth and all people, princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord; for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise Him; even the children of Israel, even the people that serveth Him.

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6. *A law*] The law which regulates the motions of the heavenly bodies, and keeps them in their several orbits.

7. *Ye dragons,*] Sea-monsters, probably whales.

10. *Worms*] that is, creeping things.

13. *He shall exalt,* &c.] The Psalmist, after having exhorted all creatures in heaven and earth to praise the Lord, reminds the Israelites of the special reasons they have to laud and magnify Him for his manifold favours to their nation.

PSALM CXLIX.

THE ISRAELITES INVITED TO SING PRAISES TO JEHOVAH.

O SING unto the Lord a new song; let the congregation of saints praise Him.
2 Let Israel rejoice in Him that made him; and let the children of Sion be joyful in their King.
3 Let them praise his Name in the dance; let them sing praises unto Him with tabret and harp.
4 For the Lord hath pleasure in his people, and helpeth the meek-hearted.
5 Let the saints be joyful with glory; let them rejoice in their beds.
6 Let the praises of God be in their mouth, and a two-edged sword in their hands;
7 To be avenged of the heathen, and to rebuke the people;
8 To bind their kings in chains, and their nobles with links of iron.
9 That they may be avenged of them, as it is written, such honour have all his saints.

CXLIX.—1. *A new song*, &c.] Sing a fresh song for some new mercy or deliverance; sing his praise in the assembly of his servants.

5. *Let them rejoice in their beds.*] Let his ransomed saints, who, but a short time ago, watered their couches with tears, now exult in their beds at the wonderful restoration which God had wrought out for them.

6. *A two-edged sword*] While blessing God as the author of their present prosperity, let them be ready to execute his judgments upon the surrounding heathen nations.

9. *To be avenged of them, as it is written,*] "To execute upon them the judgment written."

Such honour, &c.] The honour of being God's instruments in subduing the heathen

PSALM CL.

UNIVERSAL SONG OF PRAISE.

O PRAISE God in his holiness; praise Him in the firmament of his power.

2 Praise Him in his noble acts; praise Him according to his excellent greatness.

3 Praise Him in the sound of the trumpet; praise Him upon the lute and harp.

4 Praise Him in the cymbals and dances; praise Him upon the strings and pipe.

5 Praise Him upon the well-tuned cymbals; praise Him upon the loud cymbals.

6 Let every thing that hath breath praise the Lord.

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nations and their kings Deut. vii. 24; xxxii. 41—43; Rev. xvii. 14.

Ps. CL. may be regarded as a doxology, forming a suitable conclusion of the whole Psalter.

1. *In his holiness;*] or, "in his sanctuary."

The firmament of his power.] His heavenly temple.

3. *The lute*] or psaltery, a stringed instrument.

6. *Let every thing that hath breath*, &c.] If all things animate may properly be called upon to bless their Maker for his goodness, what an infinitely heavier debt of gratitude do we owe, who have been not only created by his power, but redeemed by his infinite love in Christ Jesus, through Whom also we have been made heirs of his eternal kingdom.

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST.

AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

FINIS.

R. CLAY, PRINTER, BREAD STREET HILL.